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HISTORICAL SKETCH

OF THE

CONVENT AND ACADEMY OF THE SISTERS OF ST. FRANCIS

IN

OLDENBURG, INDIANA,

AND OF THE

WORK OF THEIR COMMUNITY IN THE UNITED STATES.

A SOUVENIR OF THE GOLDEN JUBILEE,
CELEBRATED 1901.

OLDENBURG, IND.
Published by the Community.
1901.

1874182



NEW CONVENT BUILDING, FRONT VIEW.
Donor: Mrs. L. Korte Moormann.



NEW CONVENT CHURCH.
Donors: Misses M. and L. Dillhoff.

PREFACE.

SOON after the foundation of the Convent and opening of the Academy, it was the privilege of the author of this sketch to dwell in the sacred precincts, and to take part in the dear Sisters' trials and consolations. She therefore deems it a pleasant duty to offer them sincerest congratulations and the best wishes of a grateful heart on the auspicious occasion of the Golden Jubilee of the Community.

In token thereof, these reminiscences of the past five decades are dedicated. If these grateful memories contribute but a mite to the edification of the present generation of Sisters and pupils, the object of these pages shall have been attained and their purpose accomplished.

Sincere thanks are due on the part of the writer, and are hereby cheerfully given, to the Sisters who so kindly placed for reference the Annals of the Community at the disposal of

THE AUTHOR.

Feast of the Sacred Heart,
June, 1900.

TO MARY IMMACULATE, OUR MOTHER.

TO THE VENERABLE SISTERS WHO CHERISH THE MEMORY
OF THOSE WHO HAVE BEEN CALLED
TO THEIR REWARD,

TO THE FRIENDS OF OUR YOUTH,
THE PUPILS OF OLDENBURG ACADEMY,
AND TO ALL WHO HAVE SHARED IN THE
EXPERIENCES OF EARLY DAYS,

THESE PAGES ARE AFFECTIONATELY DEDICATED BY
ONE OF THEIR NUMBER.

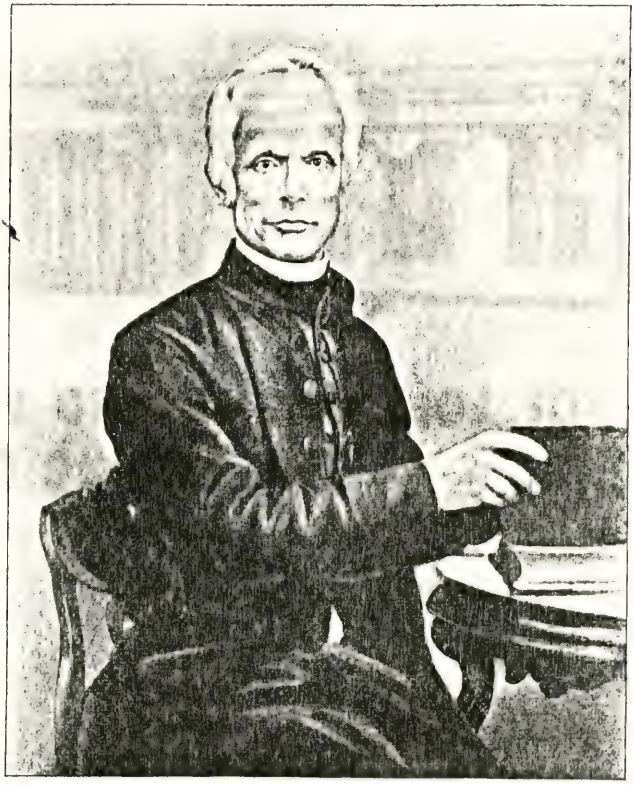


We loved him for the life he led,—
The life of priest and saint;
'Twas pure as morning's lily fair,
Yea, free from worldly taint.

We loved him for his gentle smile
That dried the sinner's tear;
We loved him for his kindly word,
So full of hope and cheer.

He led us through the dark'ning gloom,
A bright, resplendent star;
He led us to a brighter land,
To dream of bliss afar.

He was "Our Priest"—his life was pure,
With sanctity aglow;
He taught us virtue, mercy, hope,
Therefore we loved him so.



Rev. Francis Joseph Rudolf.

PART FIRST.

1850—1860.

CHAPTER I.

Introduction.—Present Status of the Community.—Its Object, the Education of Youth.—Annual Return of the Sisters to the Mother-House.

THE parable of the mustard-seed may well be applied to the Oldenburg Community of Franciscan Sisters: "The kingdom of heaven is like to a grain of mustard-seed, which a man took and sowed in his field; which is the least indeed of all seeds; but when it is grown up, it is greater than all herbs, and becometh a tree, so that the birds of the air come, and dwell in the branches thereof." (Matt. XIII., 31, 32.) Thus did our Divine Saviour illustrate the law according to which the natural and spiritual life is developed. The minute grain of seed which the husbandman entrusts to the kind bosom of mother Earth reposes quietly and securely, shielded from all adverse influence. Presently it is thrilled with organic life, an enlivening force bursts its bonds, and expanding its slender rootlets it firmly grasps the nurturing soil. It is greeted by the sun's life-giving rays; it unfolds its branches, leaves and blossoms appear, and at last golden fruit is the reward of the labor and patience expended.

When we cast a retrospective glance at the establishment and progress of the Oldenburg Convent of Sisters of St. Francis, we shall find that Divine Providence has not departed, in its case, from this all-wise course. Arrived at the close of the first half century of its foundation, the future lies before us, a sealed book—a veiled vision. Let us, therefore, pause a while, and admiring the work of God as it is presented to our gaze, follow our guide through the sacred domain of memory.

Great, indeed, are the changes wrought since the first days of the Convent, but their very achievement demonstrates the wisdom and prudence of its Founders. The stately halls of to-day echo their names and are pervaded by their spirit.

The Oldenburg Community of Sisters of St. Francis of the Third Order Regular, now numbers about five hundred members. The Sisters conduct seventy-six parochial schools, one of them being assigned exclusively to colored children. Furthermore, ten Academies are doing successful work in the field of higher education. The property of the Community consists of the mother-house, with four hundred acres of land, and twelve mission houses. The Convent never was the beneficiary of great legacies or charities. The object of the Institute is the education of youth; and whatever has been accomplished in the way of building and

acquisition of property, is the result of the faithful adherence to the spirit of poverty, so earnestly inculcated by the Seraphic Founder. The surplus earnings of the Community were not, indeed, laid aside as a provision for the future, nor for personal use, but devoted to the greater glory of God, and to the salvation of souls. Once only in their history did the Sisters have recourse to charity. When their first Convent building was destroyed by fire, the Most Rev. Archbishop Purcell of Cincinnati invited them to take up a collection throughout the archdiocese, of which kind permission they gratefully availed themselves.

The Community is governed by a Superior General, each mission by a local superior. The annual vacation the Sisters spend in the Motherhouse, at which time the spiritual exercises of a retreat are made in common.

The purpose of the following pages is to keep alive in the memory of the Sisters and their pupils, the numerous acts of self-denial, humility and obedience by which their predecessors laid deep and broad the foundations of the Community. If we ask: "Who built this house?" the answer is, "Poverty, charity and confidence in God." It is the tree grown from the mustard-seed, and after fifty years, expanding its branches far and wide, and bearing rich fruit in His honor to Whom alone honor is due.

CHAPTER II.

Devoted Souls.—"My God and My All!"—The First Convent Building.—Toil and Poverty.

THE ancient castles in Europe that rear their hoary walls on a solitary mountain's crest, or nestle in a secluded wooded valley, have, as a rule, an apartment devoted to the preservation of the portraits of the family's ancestors and other souvenirs dear for memory's sake. This apartment is a sanctuary wherein the household members enter with silent awe to dwell musingly on the achievements and experiences of former times.

The ancestors of the Oldenburg Sisters' Community are those devoted souls who, fifty years ago, lived, labored and suffered in the spirit of their Holy Father, St. Francis. Retired from the world, unmindful alike of praise or censure, they made their own their Holy Founder's devise, "My God and My All!" They devoted their time, their toil and their poverty to the one grand work of saving souls, in accord with the object of their Institute. Silenced in death, they now rest from their labors,

but their works are eloquent reminders of their deeds.

The first Convent building in Oldenburg was a primitive stone structure without pretension, whatsoever, to architectural style or ornamentation. It was divided into cells for the Sisters, who devoted themselves to the service of God and the salvation of the little ones so dear to our Saviour's Heart. Its history is as simple as was its appearance.



CHAPTER III.

The Rev. Francis Joseph Rudolf, Founder of the Community and of the Convent.—His Arrival in America, and First Labors.—Arrival at Oldenburg.—Poor Condition of the Mission.—The First Parish School.—A New Church.—Resolution to Build a Convent.

THE Founder of the Oldenburg Community of Sisters of St. Francis is the Rev. Francis Joseph Rudolf, of sainted memory. He was ordained priest, August 10th, 1839, at Strassburg, Alsace. While yet a student of theology, he had resolved to devote himself to the American missions, but was induced to serve three years as curate in his native diocese. In 1842 he received his dimissory letters and started on his voyage to the United States. On the ocean he had twice the happiness of celebrating the holy Sacrifice of the Mass, at which, as he related later, he included all the souls that would ever be committed to his care. After his safe arrival at the port of New York, he made haste to report to his Ordinary, the Right Rev. Celestine de la Hailandière, Bishop of Vincennes, Indiana, who received him with paternal

kindness, and appointed him pastor of Fort Wayne, Ind. There he labored faithfully until October 29th, 1844, when he was sent to Oldenburg to take charge of that congregation, which was composed almost exclusively of German immigrants who had settled in the farming districts of that neighborhood.

Though the young missionary had been inured to hardships of all kinds, and certainly did not expect a life of ease or worldly advantages, he was scarcely prepared for the privations awaiting him at Oldenburg. On his arrival, he found an unfinished log house which was called the "church," a log hut, which served him for a dwelling, and another intended for a school. These were the accommodations awaiting the zealous missionary at the place in which Providence had destined him to accomplish his life work. Who can describe his emotions on first beholding it!

Even then his penetrating mind had grasped the importance of the school question, which since that time has engaged the attention of Church and State. One of his first acts was the appointment of a teacher to aid him in preparing the children of his parish for their first Communion. Under the circumstances, he could not expect to find a graduate of a normal college to take charge of the class, but deemed himself fortunate in find-

ing a man willing and well instructed, and moreover of religious character, to act in the capacity of teacher. He took up quarters in a small room attached to the school house. The latter, however, was sadly in need of repairs to make it a fit habitation. The class comprised twenty children, fourteen of whom were to be prepared for first Communion. Their parents had taught them their prayers, but the work of instructing them for the most important act of their lives was by no means an easy one, as many of them were unable to read.

The school was opened, and a regular course of instruction outlined. The inhabitants of Oldenburg and the surrounding country were mostly Germans, but Father Rudolf was convinced of the necessity of having the children instructed in both languages, the English and the German, and we can easily imagine how the zealous priest's mind was continually occupied with the thought of perfecting his school and raising its educational standard. He prayed and hoped, and his prayers and hopes were destined to accomplish even greater things than his most sanguine expectations had anticipated.

The neighboring settlements were even poorer than the one at Oldenburg. As a rule, they comprised a group of ten or twelve struggling German

families living in primitive log huts, bare of every comfort. In these huts, the missionary was often compelled to say Mass.

Such were the surroundings in which Divine Providence had placed the Founder of the Oldenburg Community of Sisters of St. Francis. Still deeply impressed with the disastrous results of the French Revolution, which he had witnessed in Europe, he was convinced of the necessity of Catholic education; hence his zeal for the Catholic school. The thought of providing capable teachers for them became uppermost in his mind. In prayerful meditation, he was convinced that the foundation of a Convent whose inmates should devote themselves exclusively to the education of youth, was the best solution of the problem. The sacrifices and difficulties encountered in the prosecution of this plan shall become known, and redound to his glory, only on the great day of retribution.

Whoever is acquainted with the situation of the immigrants during the first half of the nineteenth century, will realize the poverty and privations with which the struggling Catholic congregations had to contend. In Oldenburg, the first cope used at benediction of the Blessed Sacrament was made of a shawl, the gift of a pious woman, Mrs. H. Fisse, and another, Mrs. C.

Siefert, desirous of adding her share, cut the flowers from hers to adorn it. Though the papers of that day never mentioned this gift, it is, no doubt, recorded in the Book of Life, and will receive its reward from Him who said of the poor widow in the Temple, that she had given more than all the others.

Obstacles and privations did not discourage the pious missionary, who was, in truth, a man after God's own heart, living by faith, and finding in his ardent love for God and man the strength and confidence necessary to sustain the heaviest burdens of life. His support at all times was his unfailing trust in God, which was rewarded by the success of all his undertakings. Dark as the future might appear to him, he never lost courage. Relying upon his divine vocation, he accomplished a work, on which the Almighty Himself has set the seal of His approval.

After opening the school at Oldenburg, Father Rudolf resolved to leave the log church unfinished and to build a large new one of stone, and also a parsonage of modest dimension. To this purpose he devoted what was left of his paternal inheritance. Plans were selected and building operations were begun. The corner-stone was laid in 1846, and on the first Sunday of Advent in the same year, the first services were held in the new church, but

not until the month of April, 1848, was it completed in all its details. By that time the parsonage was also finished. Built, as it was, of stone and containing four large rooms, the simple people of the parish regarded it with wonder and remarked that their pastor must be, indeed, a rich man to be able to build such a fine house.

In that same year, 1848, the celebrated Jesuit missionary, Rev. F. X. Weninger, preached a mission in the new church. It was his first mission in this country, in which he had arrived only a few months before, and the beginning of a missionary career of forty years, during which he traversed the United States repeatedly from the extreme north to the distant south, and from ocean to ocean. On this occasion he expressed his desire to be buried at the foot of the memorial cross erected to mark his first mission in America.

Besides the congregation at Oldenburg, Father Rudolf had to attend to a number of outlying missions, and he devoted as much time, labor and care to them as to the former. During his solitary travels from place to place, he was wont to recite the rosary aloud. Though unheard by men, his prayers ascended to heaven and brought many a stray soul back to God. Once as he rode through the woods praying aloud, as usual, an old farmer, who was looking for some timber to build a house,

saw and heard him without being noticed by the Rev. Father. The good man, desirous of speaking to his Pastor, hid behind a tree to await the conclusion of his prayers, but he appeared so absorbed in God, that his parishoner could not summon courage to address him.

Father Rudolf was truly a good shepherd of the souls entrusted to his care, and his devoted flock regarded him as such. In all their trials and difficulties they had recourse to him. Yet there were some who caused him great anxiety and trouble. Whenever the glory of God, or justice and right were at stake, he was fearless and outspoken. In one of his missions there lived a Protestant family. The mother desired to become a Catholic, and was instructed and received into the Church by Father Rudolf. Shortly afterwards he was informed of a circumstance which proved that the marriage of the husband and wife in question was null and void, and told the woman that as a Catholic she was bound in conscience to a separation. She left him; in consequence of which, he threatened to shoot Father Rudolf. When the latter, on his next visit, approached the place, a number of his parishoners met him and begged him to return, as Mr. N. was about to kill him. But the fearless priest replied: "He may take my life, but my soul is not in his power."

And he rode straightway to the enemy's house. Calling the man, he said to him: "I have been informed just now that you want to shoot me. Is it so?" The poor man was stunned. He could only stammer that he was, indeed, provoked because his wife had left him by order of the priest. Father Rudolf explained to him that he had not made the commandments of God or the Church, but that it was his duty as pastor to enforce their observance, and then told him for what reasons his wife was obliged to leave him, exhorting him at the same time to make his peace with God. Though the man remained obstinate, he never again troubled the good Pastor.

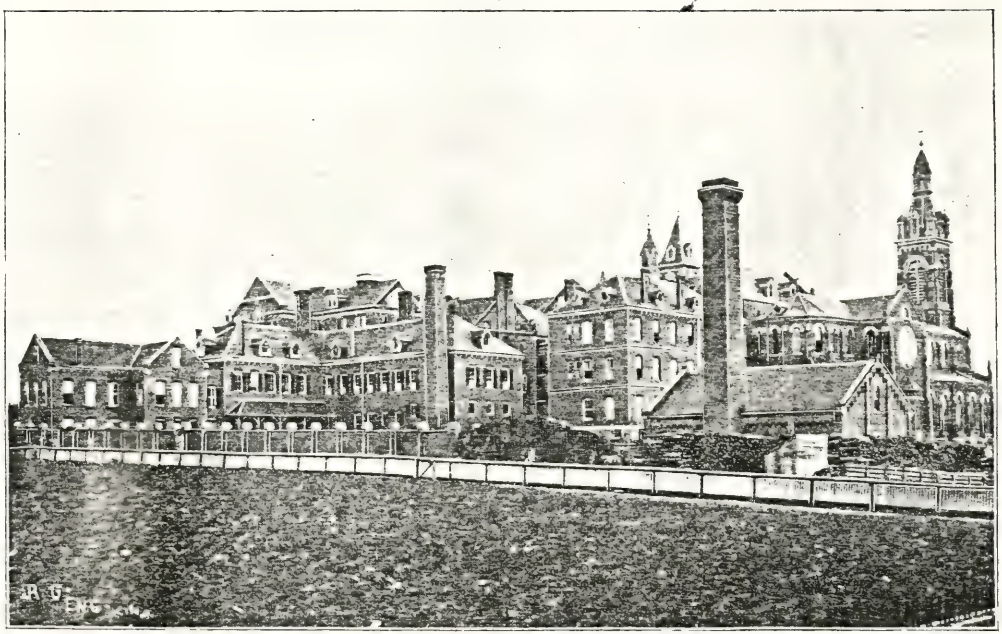


CHAPTER IV.

Authorization to Found a Convent.—Building It.—Arrival of Mother Teresa.—Vesting of the First Members.—New Arrivals.—Removal to the Convent and Taking Charge of the School.

THE years 1848 and 1849 passed without having brought about the realization of Father Rudolf's dearest wish, that of founding a Community of Sisters of the Third Order Regular of St. Francis, for the education of the youth of Oldenburg and vicinity. With the permission of the Bishop of Vincennes, Right Rev. Maurice de St. Palais, he now addressed a letter to the Cardinal Protector of the Franciscan Order at Rome, in which he vividly described and truthfully stated the great difficulty of obtaining teachers for his poor schools, and entreated him to secure the Holy See's consent to the foundation of a Convent at Oldenburg for this purpose. His request was readily granted.

After receiving the permission, Father Rudolf at once began preparations for the building of a Convent. Confidence in God and fervent zeal were his only capital. He wrote to Father Ambrose



North View of Convent Building.
Donor: Miss Frances Stomps.

Buchmaier, a Franciscan missionary in New York City, asking him to secure some professed Sisters of the Third Order Regular of St. Francis, for the purpose of engaging in the work. Whilst Father Rudolf proceeded with the building of the Convent, Father Buchmaier visited Europe and looked about for Sisters willing to come to Oldenburg. His efforts were crowned with success in Vienna, the Austrian capital. The Mother Superior of the Sisters of the Third Order in that city, proposed the matter to her Sisters for reconsideration. Two of the number volunteered to devote their services to the distant mission; and after obtaining the consent of the Franciscan Provincial, they started for America.

That these two Sisters had a true conception of the difficulties awaiting them is apparent from the fact that one of them, who in her humility thought herself not endowed with the requisite qualities, returned home before reaching the port of embarkation. Her companion, Sister Teresa, continued alone on the journey and arrived safe in New York in December, 1850. Father Buchmaier, who had meanwhile returned, received her most kindly, and sent her to her destination.

Sister Teresa arrived at Oldenburg on January 6th, 1851. Father Rudolf welcomed her with a heart overflowing with gratitude to God for the

realization of his long cherished hopes. Pending the completion of the Convent, he rented a small house, which was to serve as a temporary home for the new Community, for whilst awaiting Sister Teresa's arrival, he had accepted three postulants.

They now began their conventual life, devoting their time to prayer, study and work. After the completion of the Convent building, they were to be formally installed as teachers of the parochial school. Even now they began a course of study and instruction in religion—to the great vexation of a certain gentleman, who opened an evening school in opposition, which, however, soon proved a failure.

On April 21st, Easter Monday, 1851, the three postulants were invested with the religious habit and entered upon their novitiate. They were called Sisters Michaela, Gabriela and Josepha. At that time a professor by the name of Probst made his home with Father Rudolf. Studying for the priesthood, he had already received minor orders, when he lost the use of his right arm, which defect incapacitated him for the sacerdotal office. Father Rudolf had kindly received him into his house and employed him in giving instructions, and other duties. A learned and pious man, he was glad to show his gratitude to Father Rudolf by instructing the Sisters in pedagogics. They were eager to

avail themselves of this opportunity of increasing their knowledge, for books on this and kindred topics were scarce amongst them.

To Professor Probst, they are also indebted for guiding into their Community Miss Teresa Dreer, later Mother Antonia, whose acquaintance he had casually made at Rorschach, Switzerland. A young lady of superior education, gifted with noble qualities of mind and heart, she had resolved to enter the religous state and to devote her life to the education of youth, but had not yet made her choice of a particular Community. During his sojourn with Father Rudolf, the Professor wrote to her, describing the good she might accomplish in and for the struggling Community at Oldenburg. After consultation with her confessor, and with his approval, she departed for America, solely for the purpose of joining the Order in the Convent to which she had been invited. She arrived at Oldenburg, June 10th, 1851, and was cordially received by Father Rudolf and the Sisters.

October 31st, vigil of the feast of All Saints, the Sisters took possession of their new Convent. The Community consisted of five persons: Venerable Mother Teresa, who had been chosen Superior General, three novices, and a postulant. The building was far from being completed, only the four walls and a roof constituted the present habita-

tion. In the refectory the casements were without windows; a partition of rough boards whose wide chinks admitted the wind and rain, enclosed the school room. The winter of 1851 was very severe, and for weeks the cold was intense. The cutting north wind had free access to the scantily furnished dwelling. The furniture consisted of a few trunks, some comforts and one bedstead. Boards nailed together did duty as bedsteads, tables and benches. By and by, a few tables and chairs were added, and the kitchen was furnished with the necessary utensils, which poor arrangements seemed a great improvement to the Sisters.

In November, 1851, the Sisters took definite charge of the parochial school. It then numbered twenty children, and each child was expected to pay a tuition fee of twenty-five cents per month. This, considering the small number of children, amounted but to a trifle, so that the Sisters depended for their support mainly on the charity of Father Rudolf and a few better-to-do families. Their scant provision was supplemented by hard manual labor and the most ingenious economy.

Even the color of their religious habit is due to their poverty. When the question presented itself whether to wear the traditional brown of the Franciscans, or black, the latter color was chosen because brown material was scarce and costly,

whereas black was easily procurable at a reasonable figure. And once adopted, the color of the habit was never changed.

Despite their poverty, the members of the young Community were contented and happy, for they loved and cherished Holy Poverty, the spouse of their Blessed Father St. Francis, in whose spirit they had entered upon their career of sacrifice and self-denial. Great as their trials and privations were, their consolations were still greater. Their zeal was extraordinary—a zeal not manifest in less fervent souls, and hence its reward was also extraordinary.

The two lots on which the first Convent was built were purchased by Father Rudolf out of his own private funds, from the Bishop, to whom they had been deeded by a family in return for the board and tuition of their son in the seminary.

In the course of time, as their means increased, the Sisters' surroundings became more comfortable.

CHAPTER V.

Aspect of the First Convent.—The Parlor.—The First Chapel.—The Blessed Sacrament in the Chapel.—The Cells.—The Refectory.—The Community Room.

THE general aspect of the Convent at the end of the year 1851, was far from imposing—a stone house, two stories high, severe in its simplicity. At the entrance a small vestibule, which served also as a parlor, on the wall a crucifix and a crown of thorns; its furniture, a small table and three chairs. From the door, a stairway led to a corridor in the upper story, in which were situated the chapel and the cells.

The Chapel was a room twelve feet long by fourteen wide. The altar was made of a few boards covered with green cloth. The tabernacle was a wooden box, lined with silk. Two wooden candle-sticks completed the outfit. A large turnip, hollowed out and covered with gilt paper, did duty as an altar lamp. Two pictures on the wall and a few rude benches ended the equipment. Here the Sisters recited the office and other community prayers.

Towards the end of 1852, the Bishop granted the Community the privilege of reserving the Blessed Sacrament in the Chapel. How fervently must their prayers have ascended to Heaven when they adored for the first time their Divine Lord dwelling amongst them in the Sacrament of His Love! Their poor Chapel now surpassed in real glory the splendors of Solomon's Temple!

The Sisters' lowly cells were furnished with a poor bed, consisting of a straw pallet, a pillow and a comfort, a small table with a crucifix and a copy of the "Following of Christ" on it, a priedieu, a chair and two sacred prints.

MY CELL.

O small and cherished cell,
So calm, so pure, so dear,
I love thee, O, so well,
Because my Spouse dwells here.

Away from wordly past,
From pleasures that soon cloy,
To thee I fled at last
To find my sweetest joy.

Rejoice, my soul, rejoice
In sacred heavenly peace,
Where wordly strife and noise
And earthly combats cease.

Thy life, espoused to God,
Shall in this cell be spent,
With consolations fraught
That never, never end.

'Tis but too true, alas,
I know it but too well,
That trials will not pass
The door of this my cell.

But Jesus dear is nigh
To comfort and to aid,
With power from on high,
His loving, trusting maid.

And when this life is past,
When I receive His call,
I'll hear the words at last,
The sweetest words of all:

"Beloved and faithful spouse,
O come, receive the crown
Prepared in Heaven's house
For such as thee, my own!"

The refectory was as scantily furnished as the rest of the house. Long, rough boards served for a table, and the seats and reader's desk were of the same material. Pictures, representing the Last Supper and the Good Shepherd, hung on either side of the crucifix, forming the only ornaments

on the walls. Strict silence was observed during meals, and the whole Community listened attentively to the spiritual reading. The fare was simple, yet nourishing, and spiced with acts of mortification and self-denial.

The community room was set apart for the performance of various kinds of needlework and other community exercises. The furniture consisted of a long table of the same description as that in the refectory, with a bench on either side. The Sisters' privations seemed often insupportable, but when all human resources failed, God's help was always apparent, and their trust in Providence never was betrayed.

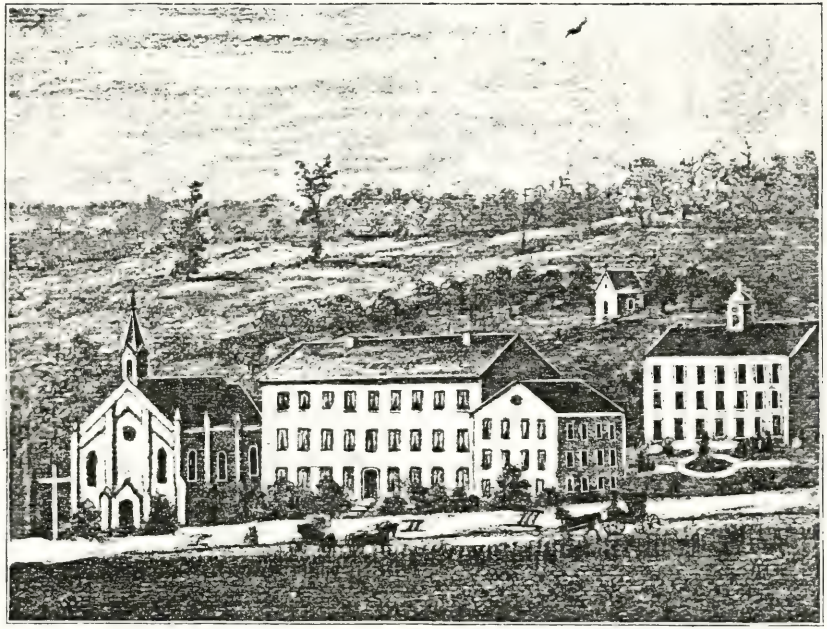


CHAPTER VI.

Approbation by the Holy See and Authorization to Receive the Profession of Members.—An Academy Begun.—Its First Pupils.—Taking Charge of the District School.—Nocturnal Choir.—New Buildings.—Reception of Orphans.

THE Sisters lived contented and happy amid the poverty of their surroundings, grateful for the privilege of a Convent, in which they could prepare themselves without distractions for the duties of their vocation. In the beginning of 1852 the Community received, in confirmation of the episcopal authorization, the approbation of the Holy See, with permission to admit novices to profession. Thus the first step towards permanency had been made.

The efforts of the Sisters now began to find recognition. We find, even at that early period, the humble beginnings of a boarding school, to which six pupils from the vicinity were admitted. The first two of these were Catherine Bennet, from Dover, Indiana, and Sarah Moormann, from Richmond, Indiana. Ten others followed soon afterwards.



CHAPEL CONVENT—ORPHANAGE—ACADEMY—MORTUARY CHAPEL.
Donor: Mrs. A. Hackmann (née Flodder).

June 2nd, 1852, the first three novices were admitted to profession, their vows being received by Father Rudolf and Mother Teresa. Rev. Father Stahl, of New Alsace, and Rev. Father Engeln, of St. Peter's, assisted at the ceremonies. The former delivered an eloquent sermon. August 15th, feast of the Assumption of the Blessed Virgin, a postulant was vested with the religious habit and received the name of Sister Bernardine, at present the oldest member of the Community. May God prolong her life for the celebration of her Golden Jubilee. December 8th, feast of the Immaculate Conception, Sister Antonia pronounced her vows in presence of Father Rudolf, Mother Teresa and the Community.

In the autumn of this year, the Sisters took charge of the district school. Catholics forming the population of the entire neighborhood, only Catholic children frequented the school, and it was easily arranged that the Sisters, after a successful examination, were appointed public teachers, with able Sister Antonia at their head. This arrangement continues to the mutual satisfaction of those interested at Oldenburg and in the neighboring villages to the present time. The number of pupils increased rapidly. The girls' class now comprised sixty pupils. The boys' class was taught by a male teacher. The Sisters devoted themselves with great zeal to their young charges. God's blessing rested

visibly upon the Community. Privations, however, were still the Sisters' daily portion. Father Rudolf aided them to the full extent of his ability, but at times he himself had not the wherewithal to pay even his hired laborers.

During the spring the Sisters began to cultivate the ground around the Convent. It was overgrown with weeds and briars, full of stones, holes and mounds, the removal of which proved a very difficult task. They cheerfully performed this hard labor, hoping for God's blessing, and it was not withheld. The day when a postulant arrived, or a novice was admitted to profession, was always one of rejoicing for the whole Community. Notwithstanding their arduous labors, the Sisters arose at midnight to recite Matins and Lauds. In addition to the community prayers, each Sister had an hour's adoration assigned to her every day. The fasts prescribed by the Church and the Rule, were strictly observed by the Sisters.

Father Buchmaier continued a true friend and helper of the Community. He sent a number of postulants, who became good, loyal and useful religious. He also provided them with a supply of office books, which, like so many other things, were scarce when the number of Sisters had increased.

Good Mother Teresa's consolation at witnessing the cheerful self-denial with which the Sisters

endured their various privations, was great indeed. But her own example drew irresistibly, whilst her counsel and advice guided them.

The year 1853 began auspiciously for the young Community. The Sisters' labors for the education of youth, and their other undertakings promised well. In May of that year, four postulants arrived from New York, who, assisted by Divine grace, had braved all obstacles in order to join the Community, and cheerfully submitted, after their admission, to all the privations and austerities that awaited them. On the feast of St. Clare, August 12th, five postulants were received into the novitiate and named Sisters Cecilia, Aloysia, Paula, Angela and Alphonsa.

The Sisters' garden, which had cost them so much labor, now yielded a sufficient supply of vegetables for the wants of the Community. One moonlight night, when the Sisters arose for their usual midnight devotions, they heard a noise in the garden. On investigation, they found two men helping themselves to a wheelbarrow load of vegetables. Surprised by the Sisters, the men fled, leaving the wheelbarrow behind them. They had stolen it from Father Rudolf.

On the feast of St. Francis, October 4th, a postulant from New York received the religious habit and the name of Sister Ludovica. Sister Bernardine was admitted to the profession of her

vows on December 8th. Towards the close of the year 1853, the Community comprised thirteen members. Perpetual adoration of the Blessed Sacrament was now introduced, and continued day and night without intermission.

The number of Sisters steadily increased, and the educational training of the novices was entrusted to the intelligent and ardent Sister Antonia.

It now became necessary to think of the enlargement of the Convent building. After mature deliberation, the addition of a wing was decided upon, and building operations were at once begun.

About this time, in the spring of 1854, the Community bought forty acres of land, and because of their poverty they could not hire farm laborers, they cultivated the ground themselves. From this time forward the Sisters never suffered want. On the Convent grounds a barn and stable were built, and stock and poultry supplied, so that the Community henceforth had a supply of milk, butter, eggs, etc.

On the feast of St. Joseph, March 19th, two postulants were received and named, respectively, Sisters Stanislas and Veronica. The latter was Father Rudolf's niece, and had arrived from Europe within the preceding winter for the purpose of joining the Community.

The addition to the Convent was now in course of construction. Like the old part, it was built of stone and comprised two stories. The lower one contained a class room, the original one having long since become too small. A new Chapel was also provided. As remarked before of the original structure, the cells were in the second story. But for want of means, the building was not completed.

October 1st, four novices were admitted to profession, and on November 15th, two postulants arrived from Battenheim, Alsace, Father Rudolf's birthplace. One of these, Miss Teresa Fischesser, who became ill during the voyage, died four months after her arrival. Hers was the first death that occurred in the Convent. As she had come with the intention of joining the Community, she was invested with the religious habit on her deathbed, and received the name of Sister Brigitta.

Notwithstanding the Community's poverty, Mother Teresa, at the suggestion of the benevolent Rev. Founder, sheltered from this year on, eleven needy little orphans. She began this work of charity, saying: "As our good God cares for us so well, we must show our gratitude by providing for these poor little ones."

And Providence did, indeed, continue to bless the young Community, for at this period the Sisters began to receive calls to take charge of schools in other congregations.

CHAPTER VII.

A New Chapel.—The First and Second Mission School.—Daily Mass in the Chapel.—Retreats.—Other Mission Schools.

IN the spring of 1855, the new building was completed. The Chapel was a great improvement on the small room hitherto used as such. Its dimension was twenty by thirty feet. The altar, although simple, was painted a pure white, and the kneeling benches, too, were of a better style than the old ones. The lowly turnip lamp was replaced by one of glass. Two oil paintings, representing St. Francis and St. Clare, adorned the walls. The Sisters, who had hitherto gone to the parish church for the reception of the Sacraments, now received them in the Chapel, as Mass was celebrated there from time to time.

In March two postulants were admitted to the novitiate, and were henceforth known as Sisters Gertrude and Elizabeth. The latter had met Mother Teresa aboard the ship, when crossing the ocean, and was so attracted towards her, that she felt happy in her presence only. After remaining in New York for some time, she decided to



NOVITIATE STUDY HALL.
Donor: Miss Mary Klinkhammer.

During the fall of this year, Rev. Leander Streber, O. F. M., of Louisville, Ky., requested the Sisters to found an establishment in that city. His petition had to be refused for want of a sufficient number of teachers.

In September the Sisters returned to Dover, and at the urgent request of Rev. Father Koering, the Community took charge of the school at St. Leon, Indiana. The number of children there amounted to fifty. The school house and Sisters' dwelling were in a very poor condition.

Such was the beginning of the Sisters' mission schools. They were untiring in teaching, and besides, devoted much time to the mission churches, decorating the altars and attending to the sacristy.

We have already mentioned that the Sisters had Mass in their home Chapel only at intervals. Father Rudolf had, up to this time, no assistant, and besides Oldenburg, the spiritual care of a number of distant missions devolved upon him. In the autumn of 1855, he received an assistant in the person of Rev. P. Weber, and henceforth the Sisters enjoyed the inestimable privilege of attending Mass in their Chapel every day. They duly esteemed this great grace, and were grateful, too, for the additional one of now being able to receive holy Communion at a regular hour, whereas heretofore, they had been obliged to await Father

Rudolf's return from his missions, which was often of necessity, very irregular.

In November, Father Koering requested the Sisters to take charge of the schools at Brookville, Indiana. The number of pupils was about thirty, and each child was expected to pay thirty cents for tuition per month. At present this school numbers one hundred and thirty-five children, who are taught by three Sisters. Added to this is an Advanced and Commercial Course. At first, to their sore regret, the Sisters at Brookville had Mass only once a week, at which they also received holy Communion.

About this time the number of Sisters in the mother-house was twenty-five, scarcely sufficient for their ever-increasing tasks, and it cost them many an act of heroic self-denial to perform their daily duties. A young Sister, having been appointed for the fourth time during the week to keep the night watch before the Blessed Sacrament, thought it rather hard to keep awake till midnight so often. After the Sisters had retired to rest, she knelt before the Tabernacle and prayed: "My dear Jesus, I can scarcely keep my eyes open. Waking or sleeping I am Thine, and my desire is, never to offend Thee. But pardon me, I must sleep a little while." Making the sign of the cross, she lay down before the altar and immediately fell asleep. She

awoke only when the clock struck one, and immediately hastend to the Mother Superior, to accuse herself of her fault, expecting a severe reprimand. But the good Mother merely said: "Sister, you have been in the Convent so long, and you surely have heard that the saints, after remaining whole nights in communion with God, complained that daybreak arrived so soon. Compare your fervor with theirs." This mild reproof was never forgotten.

At the close of this year the Academy had twenty-three pupils, and the orphans' department, twelve.

On April 16th, 1856, two postulants were admitted into the novitiate, and received the names of Sisters Philomena and Dorothea. The retreat was this year conducted by Father Rudolf himself, the exercises being held in the new Chapel.

In September, the Sisters took charge of the school at Wolf's Creek, one of Father Koering's missions, with the agreement that the congregation provide a dwelling-house for them and furnish provisions, in addition to a tuition fee of ten cents per month for each child. But, alas! this agreement was soon forgotten. The school house and Sisters' dwelling were the property of a parishoner who was to receive a monthly rent of eight dollars. When this was no longer forthcoming, he seized,

one evening, the Sisters' belongings, set them out into the public road, and ordered the Sisters themselves to leave his premises at once. They returned to the mother-house, resigned to the decrees of Providence.

The school in Blue Creek, or St. Peters, was also opened this year. In the fall, Rev. Father William Unterthiner, Superior of the Franciscans in Cincinnati, visited the Sisters. He remained three days, saying Mass in their Chapel and addressing the Community in most fervent and encouraging terms, daily.

The history of the Community in the year 1856 records no remarkable events. Silently and perseveringly each Sister devoted herself to her particular duties, thus attaining that peace of mind with which God rewards those that give themselves unreservedly to Him.



CHAPTER VIII.

Destruction of the Convent by Fire.—The Blessed Sacrament Saved.—The Sisters Sheltered.—Father Rudolf's and Father Weber's Generosity.—Fortitude of the Sisters and their Pupils.—The School Continued.

THE year 1857 opened auspiciously, but ere long proved a most disastrous one for the Community. The latter had attained comparative prosperity at the cost of many a sacrifice and privation, and now numbered twenty-eight members, who had charge of a boarding school and the parish school at Oldenburg, and of five mission schools. Grateful to God for His blessings, the Sisters and their pupils regarded, next to Him, Father Rudolf as their greatest benefactor. Venerable Sister Ann was admitted to her religious Profession just three days before the terrible visitation.

January 23rd, feast of the Espousals of the Blessed Virgin Mary, in the afternoon at two o'clock, at the daily hour of the great silence, when every inmate of the Convent was religiously intent on her duties assigned, the sudden cry of "Fire!" speedily followed by the ringing of the church bells,

alarmed them. It was a bitter, cold day, and a deep snow covered the ground. From a defective flue the flames had been communicated to the attic of the Convent building, and soon the roof was a seething mass of fire. The cutting blast hastened the destruction. Means to extinguish the conflagration were not at command, and soon a heap of blackened ruins marked the spot so recently the scene of activity, contentment and happiness. The people of the village and of the whole neighborhood had hastened to the scene of disaster, but all they could do, was to aid the Sisters in saving portions of furniture. They received the pupils and orphans into their own homes. Meanwhile the Sisters continued to work in the cold and the snow, snatching from the ruins whatever they could of the goods they had acquired at the cost of so much labor and self-denial.

When the alarm was given, Mother Teresa and another Sister were engaged in embroidering a chasuble. Not a thought entered their minds when they took up this work, that in a few hours their dear Chapel would be a heap of ruins. On seeing the flames, they hastily wrapped the chasuble and a few other articles in a blanket snatched from a bed, and hastened down stairs. Mother Teresa led. When they had hurried half way down the stairway, a piece of burning timber fell from the

attic and struck her companion. After advancing a few steps, Mother Teresa swooned and fell to the floor. She was carried to the parsonage, where good Father Weber placed his own room at her disposal, whilst he was content to retire to a small apartment near the sacristy. She rallied only the next day. Her first inquiry was, whether the Blessed Sacrament had been saved and how the Sister fared who had been struck by the falling timber. They informed her that Father Weber had braved the danger of entering the burning building, and had rescued the Blessed Sacrament, that the Sister had not been hurt, and that all the Sisters and children were removed to a place of safety. The greater part of the furniture, a number of books, and the contents of the linen closet had been saved. Of the building, the smoldering ruins alone remained. The cruel flames had devoured the fruit of seven years' toil and privation.

When evening spread its mantle of darkness over the scene of the disaster, the Sisters knew not where to turn for food and shelter. They were still among the ruins, resolved to remain together. A good woman, Mrs. Peine, brought them some hot milk and bread. The sorely tried Sisters gratefully partook of this meagre meal, heaven's canopy their only shelter. Good Mrs. Peine also provided them with socks, a most welcome gift, indeed, as the Sisters had worked in the snow all afternoon

and had no change of foot-wear. The physician and two Sisters were in constant attendance on Mother Superior Teresa. Indeed, all the Sisters seemed to have forgotten the calamity in their anxiety for the dear Mother's life.

On the day of the fire, Father Rudolf was at New Alsace attending to that mission, and on receiving the sad intelligence, he raised his eyes to Heaven and exclaimed, with Job: "The Lord gave, and the Lord hath taken away; as it hath pleased the Lord so is it done; blessed be the name of the Lord." (Chap. II, 21.) And then set out immediately on his return with a heavy, though resigned heart.

Meanwhile the Sisters found refuge in the old log church, which was still standing and had served as a sort of barn. They had saved some bedding from the flames, but there was no thought of sleep that night, though the Sisters were glad to be sheltered against the inclemency of the weather. Their breakfast, next morning, consisted of half a cup of coffee, their dinner of a dish of beans and a slice of bread. One Sister, who never before had relished beans, remarked: "Beans have never tasted as good as to-day."

On returning, Father Rudolf placed his own house at the Sisters' disposal, reserving only one room for his private use. The attic of the old log church was converted into a dormitory for the

Sisters. Classes for the Academy pupils were immediately resumed. A temporary room for the parish school was fitted up with remnants taken from the ruins, and lessons re-commenced. Mother Superior soon recovered, and devoted herself with unabated zeal to promote the welfare of the Community. The patience and resignation with which the Sisters and pupils bore this trial, were a source of great consolation to her. Not a postulant, much less a novice, expressed a desire of returning home, and not one of the pupils left. On the contrary, a number of new ones applied for admission.

The dear Sisters still living, who witnessed the destruction wrought by the flames, will never forget those days. Oh! could they now embrace the dear departed, after the lapse of fifty years, on the very spot where they then stood, love of the Crucified and sisterly affection alone sustaining them in the hour of trial, how they would rejoice at the changes wrought since then, whilst contemplating the beautiful buildings and admiring the grand church with its majestic tower rising heavenward, and seeming to say: "There, on high, we shall meet our loved ones, to part with them no more!" The exquisite statue of Mary Immaculate, guarding the main entrance, is the gift of a dear pupil, a mute, but nevertheless most eloquent evidence of the affectionate attachment which binds the hearts of pupils and teachers to their Alma Mater.

AFTER THE FIRE.

Out in the wintry blast
Cutting and cold,
Homeless and shelterless,
Lambs without fold!

Before them
The black, smoking ruins of home,
And o'er them
The darkening, night-curtained dome;
Where shall they turn for shelter and rest?
Where shall the turtle-dove find her a nest?
Their toil and their waiting a smouldering heap!
Is this the harvest
Their prayers and their patience shall reap?
Have they not come to a call from above?
Have they not followed their Crucified Love?
Have not their hearts on God's altar been laid?
Was not the holocaust
Lovingly, trustingly, perfectly made?—
Lo! through the rifts of the deepening night
Cometh the answer. In silvery light
The stars of Orion's belt twinkle on high,
A message of hope from the pitying sky:
"Them whom God loveth He toucheth with pain,
But crowneth their losses with heavenly gain."
Soft on their hearts, as the dew on the flower,
But low in the dust by the storm and the shower;
God's peace brought new strength
When Hope wrestled with Faith in that terrible hour.
No vain repining! With brave hearts and true,
With hands e'en more willing than able to do,
They wielded the weapons of labor and prayer
Till, replacing the old, rose a new home more fair.

CHAPTER IX.

The New Convent.—A Collecting Tour.—Charitable Gifts of Benefactors at Home and Abroad.—Laying of the Corner-stone of the New Chapel.—The Feast of the Immaculate Conception.—St. Joseph's Convent Bell.—A Pipe Organ.

RENEWED sacrifice and a repetition of the former privations were now in store for the sorely tried Community. Mother Teresa's trust in God was unwavering. She encouraged the Sisters, in the words of their saintly Founder: "Our good God has brought us together here; if this Community is His work, He will help us, and we shall prosper; if it be the work of man, it will be dissolved. Let us pray that God's will be done." It was God's work, and it prospered.

The walls of the ruined Convent had remained standing, but they were so insecure that they had to be torn down. The loss was a total one, as there was no insurance on the building. After due consideration, Father Rudolf and Mother Teresa resolved to rebuild the Convent. A week after the

fire, lumber for the new building was cut in the neighboring woods.

Despite their poverty, the Sisters until now never had recourse to charity. But in their present, straitened circumstances, they resolved to apply to the generosity of good Catholics. In the spring, 1857, Mother Teresa, though ailing, went to Cincinnati accompanied by Sister Dorothea, to take up a collection in the archdiocese, having previously obtained Archbishop Purcell's ready consent. He added a gift of ten dollars to his letter of recommendation. During their stay in Cincinnati, the Sisters were the recipients of the Duesterberg family's hospitality. They entered first upon this arduous task in St. John's parish, which was in charge of the Franciscan Fathers. The late Father Otho Jair, O. F. M., received them most kindly. Going from house to house, the Sisters collected twelve hundred dollars in the course of five weeks. With one exception, they met with great kindness when soliciting the Rev. Pastors' permission to collect in their parishes. Finally, as a result of their unwonted exertions, both the Venerable Mother and Sister fell ill, and were compelled to return to Oldenburg.

Meanwhile, friends of the Rev. Founder, in Fort Wayne, contributed three hundred dollars to the building fund. The Missionary Association in

Munich, Bavaria, and Vienna, Austria, each sent a check for two hundred dollars, with a box of books and other useful articles.

Towards autumn, Mother Teresa's health had sufficiently improved to permit her to undertake another collecting tour. With Sister Rosalia for her companion, she went to St. Louis, Mo., for this purpose, and here, too, readily obtained the permission of Archbishop Kenrick and Vicar General Melcher, but some of the Rev. Rectors refused to allow them to collect in their parishes, and the result of three weeks' labor was the meagre sum of four hundred dollars. The names of their benefactors are certainly recorded in the Book of Life, and the Community continues to pray for them every day. A poor servant girl who was able to contribute only five cents, declared, that from that day on she was successful in everything she undertook. To-day she is a wealthy woman, and well known for her liberality towards the needy, and to poor churches.

During the summer, 1857, work on the new building was continued, and November 19th it was sufficiently advanced to permit the Sisters to occupy it. True, cold and dampness caused much suffering, but did not interfere with the Sisters' work. Two rooms, divided by folding doors, were used as a Chapel, in which Mass was celebrated. The altar, benches and confessional that had been

snatched from the fire, were now again used. A portion of the new Convent was divided into rooms for the use of the pupils and the orphans. In this year the following Sisters took the vows: Sister Elizabeth, April 22nd; Sisters Rose and Rosalia, November 19th; Sisters Vincentia, Mechtildis and Agatha, December 8th.

In the spring, 1858, the corner-stone of a new and large Chapel was laid. The Convent building was pushed to completion. This year the Sisters, at the request of Rev. R. Weinzoepflen, took charge of the school at New Alsace.

By December 8th, the Chapel was so far advanced that it could be used for divine service, and was accordingly dedicated, with all the solemnity possible under the circumstances. Most gladly would the Sisters have decorated it right royally for that day, the feast of the Immaculate Conception, but holy poverty had to serve as its choicest ornament, as the Community's means were exhausted. The good Sister Sacristan was not at all satisfied with the aspect of the bare walls, and contriving to find a piece of blue velvet, she transformed it into a sort of niche, which she decorated with white paper roses. True, the result was far from artistic, but we trust that our Immaculate Mother regarded rather the good will, than what it accomplished.

About this time the Sisters also purchased a small but sweet-toned bell for the Chapel. It was blessed and called St. Joseph's Bell. It is the same that to-day resounds from the belfry of the magnificent new Convent Church.

Under the firm and guiding hand of Father Rudolf, stimulated by his untiring zeal, and led on by Mother Teresa's piety and prudence, the Community prospered visibly. Schools were given in charge of the Sisters in various parishes, and the Academy attached to the Mother-house received a steady increase of pupils, twenty-seven being now enrolled.

The following Sisters were admitted to holy Profession, in 1858: Sisters Margaret, Philomena and Dorothea, May 3d; Sister Agnes, October 15th.

In January, 1859, death claimed Sister Philomena. She fell a victim to typhoid fever at New Alsace. Five weeks later Sister Gabriela died of an apoplectic stroke. The sad loss of these two good members was severely felt by the little Community.

In March, the Sisters were entrusted with the schools at Yorkville and Morris, Indiana. As the number of orphans continued to increase, a separate house was built for them, adjoining the Convent, a part of which was reserved for the Academy pupils. For the latter a separate building was

planned, but want of means compelled the Sisters to postpone its erection indefinitely.

The feast of the Immaculate Conception was again drawing nigh, and Father Sigrist, of Indianapolis, had been invited to deliver the festival sermon. The day before this feast Father Rudolf was stricken with typhoid fever. His recovery was declared impossible by the physicians. The Sisters, as was their wont in all troubles, had recourse to the Mother of Sorrows, and prayed that the precious life of their dear and blessed Founder might be spared. And contrary to all human expectation, the good Father recovered, and was again able to celebrate Mass on the feast of the Most Holy Name of Jesus, January 14th, 1860.

About this time the Chapel received a number of gifts. From Rorschach, Switzerland, the Bauhoefer family sent two large, splendid oil paintings, one representing the stigmatization of St. Francis, the other, St. Elizabeth distributing bread to the poor, and a check for two hundred dollars. A chalice, a ciborium, a silk chasuble and a beautiful missal were presented by other benefactors.

December 18th, 1859, three Sisters set out for St. Louis, Missouri, on the invitation of Rev. C. Doebbener, who placed them in charge of Holy Trinity's school. The ground had been donated,

and the house bought for $6,000. They began to teach on January 2nd, 1860, the classes comprising one hundred and thirty-five children.

Thus, 1859 closed most auspiciously, and the new year was ushered in with good prospects. On the 2nd of February, 1860, Sisters Raphaela and Petrina, and on the 2nd of July Sisters Johanna and Eustachia, made their final vows. Three of these noble souls are still actively at work as zealous and efficient as in the fervent days of early profession. As the means increased, the Chapel was furnished with necessary articles. One of the first of these was a pipe organ, which was acquired at a cost of seven hundred dollars, a sum considered rather high at that time. Mother Teresa was most solicitous to have the services in the Chapel as solemn as possible. She devoted all the time she could spare from prayer and the training of her religious, to the making of church ornaments, vestments, banners, etc.

But now the severest trial of all began to forecast its shadows on the young Community. Mother Teresa's health had been poor for several years. During the summer of 1860, she was unable to leave her room. In the autumn she seemingly revived, and was able to assist at Mass on the feast of the Nativity of the Blessed Virgin, September 8th. But the improvement was of short duration. A few days later, and the final message came.

CHAPTER X.

Mother Teresa.—A Sketch of Her Life.—Her Character.—Her Solicitude for the Community.—Called to Her Reward.

VENERABLE MOTHER TERESA, Foundress and first Superior General of the Oldenburg Community of Sisters of St. Francis of the Third Order Regular, had the privilege of being trained to piety and virtue from early childhood by truly Christian parents. At the early age of nine years she was permitted to receive her first holy Communion. Directed by a pious and enlightened confessor, she made rapid strides in perfection, so that her director permitted and counseled her, even whilst she was in her early girlhood, to receive holy Communion weekly. From her entrance into the Order till her happy death, daily confession and Communion were her privilege. She was an ardent lover of our Lord in the Eucharistic presence and of the Blessed Virgin Mary. Amongst her favorite devotions, those to the holy Angels and to the Saints of the Order, were the most prominent. Her obedience, her fervent love of God and her affection

for her spiritual children, her firm reliance on Providence and her fortitude in trials, were conspicuous traits of character, admired in her by all who made her acquaintance. A gentle and mild mother to her spirtual daughters, she was anxiously solicitous for their spiritual and temporal welfare, and they in return loved and respected her most sincerely and devotedly.

An intrepid and heroic soul, Mother Teresa was tireless, active and unswerving in her chosen course. Implicitly trusting in God's assistance in all her undertakings, she left it to Him to crown them with success. Great was her solicitude for the development of the Community, and for its firm establishment in the work to which it was pledged. Her spirit of sacrifice was never daunted, though even the necessaries of life were often wanting. Prayer and love for those committed to her care, were resources that never failed her, and her acts of self-denial were a well-spring of continual blessings. She infused her spirit into her daughters. From her they learned to cherish their holy Rule, to love prayer, and to trust in God.

As was remarked above, it was one of her first cares that the Sisters should have a Chapel, be it ever so poor, in which they might assemble for prayer, thereby to draw courage and strength from above to persevere in their arduous vocation.

Mother Teresa was gifted with a fine voice, and sang in the choir until her last illness. The new organ arrived shortly before her death, and she heard it played but once. After it had been placed in position, she requested Sister Antonia to play the hymn: *"Ein Bild ist mir in's Herz gegraben"* —*"An Image graven in my Heart"*, which she took up and sang with soulful interpretation. This was the last time that the Sisters had the pleasure of listening to the voice of their dearly beloved Mother, in the Chapel. A few moments before she breathed her last, she requested the Sister in attendance, good Sister Mechtildis, to repair to the Chapel and pray fervently in honor of the Five Wounds, for a happy death.

Mother Teresa died peacefully, and resigned to the will of God, September 27th, 1860, sincerely mourned and sadly missed by her spiritual daughters.

O Mother dear, in memory's sacred shrine,
No love shall ever be compared to thine;
Yet, to requite thy gentle, loving care,
We offer not vain praise, but fervent prayer.

The remains of the Sisters who had died before Mother Teresa, had been interred in the parish cemetery. They were now taken up and placed in a vault which had been constructed for the pur-

pose, on the Convent grounds. In the course of time a little Chapel was built over it. In this vault Mother Teresa's mortal remains were laid to rest. The deceased, up to this date are: Sisters Brigitta, Pacifica, Gabriela, Philomena, Agatha and Ven. Mother Teresa. At the time of Mother Teresa's death the Community numbered twenty-seven professed Sisters, twelve novices and one postulant, and conducted six schools and one Academy.

Later, when deaths in the Community increased, a cemetery was laid out in the Convent grounds.

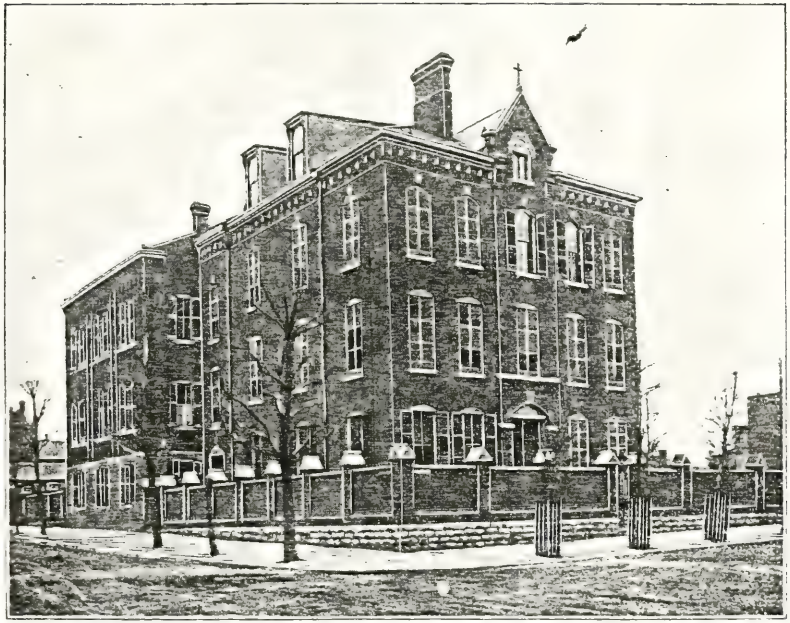
THE CONVENT BELL.

Ring, O little Convent bell,
Ring, and toll thy saddest knell!
Death has robbed our garden here
Of its choicest blossoms dear.

Ring, but change thy mournful peal,
Now the glory to reveal
Of the Six that went before
To the distant happy shore!

PART SECOND.

1860—1870.



HOLY TRINITY SCHOOL, ST. LOUIS, MO.

Donor: Miss Cecilia Walter.

CHAPTER I.

Mother Antonia, Second Superior General.—A Proposed Removal Declined.—Purchase and Addition to the Building in St. Louis.

AFTER Mother Teresa's death, Sister Antonia was elected Superior General of the Community, on the Feast of St. Michael. Trusting in God, she assumed the responsible duty of her new position. As related before, the Sisters had accepted December 18th, the charge of Holy Trinity School in St. Louis. The house that was to be their home was not finished on their arrival, and was so damp that they were obliged to keep up fire day and night. The number of pupils in the school was one hundred and thirty-five, not including the boys' class, which was taught by a male teacher. Difficult as the beginning was, the school promised well. In the fall of 1860, Father Rudolf visited the Sisters in St. Louis.

During his sojourn in that city, he also called on Archbishop Kenrick. This distinguished prelate urged him to transfer the Mother-house of his Community to St. Louis, and promised to aid him to the full extent of his ability if he did so.

But the Ordinary of Vincennes, the Right Rev. M. de St. Palais, refused to entertain the proposal. Mother Antonia also was averse to the change, and Father Rudolf respectfully declined the Archbishop's offer, stating that, all things considered, he preferred to have the establishment remain in the place where it had so often and in so signal a manner experienced God's special help. The institution had grown to its present importance, only at the cost of many a sacrifice of labor and means, and its removal would certainly occasion numerous difficulties.

The lot on which the Sisters' house, in St. Louis, stands was donated to them by Rev. Father Doebbener. The school increased so rapidly, that five Sisters were employed at the end of 1860, and they still continue to enjoy a merited success. The number of pupils has reached seven hundred, the music class comprises forty-five. Besides the well-graded classes in the parochial course of studies, the Sisters teach all the higher branches, scientific and commercial, with drawing, painting in oil and water colors, embroidery, plain and fancy needle-work, etc.

In 1884, the Community built an addition to the Sisters' house, embracing two large class rooms, a community room, a parlor, three music rooms, a spacious dormitory and a fine Chapel.

Among the reminiscences of this mission, the Silver Jubilee, or twenty-fifth anniversary of the election of His Holiness Pope Pius IX. to the supreme pontificate, holds a foremost place. The day, June 16th, 1871, was observed with great solemnity in all the churches of St. Louis, and Holy Trinity's was not to be outdone by any. The Sisters, too, joined in the universal celebration. Their house was illuminated in the evening, its forty windows displaying each thirty-six lighted candles. On an easel in the vestibule was placed a magnificent picture of the Holy Father, which, with its corona of lights and flowers, presented a grand appearance.



CHAPTER II.

Extension of the Community's Work.—New Schools. —Death of Three Sisters.—A House at St. Vincent's, Prescott, Indiana.

WITH the extension of the Sisters' sphere of action, the cares and labors of Mother Antonia increased. Up to her election to the office of Superior General, she had been Directress of the Academy. Now she appointed Sister Dorothea to that office, but retained an active part in the instruction of the novices, and frequently visited the Sisters at their various missions, affectionately encouraging them in the conscientious fulfillment of their various duties. She often exhorted them to pray, not only to their own guardian angels, but also to those of the children under their care. She particularly recommended devotion to St. Ann as a powerful means of success in the difficult work of education.

During the fall of 1861, the Sisters were entrusted with the care of the parish schools at New Vienna, Iowa; Carrolton, Kentucky; Newport, Kentucky; and St. Vincent's, Prescott, Indiana. At the latter place, the Community built a house for the Sisters. The school at Newport was

accepted at the urgent request of Rev. Clement Scheve.

In explanation of the solicitude which the Catholic Church bestows upon education, the following remarks may not be amiss:

The Catholic Church always has refused and always will refuse to concede, that education, divorced from Religion, fulfills the ideal of what education ought to be. Education divorced from Religion means, practically, education divorced from effective moral training. Hence the Catholic Church can never accept nor sanction any system of education which treats religion as a matter either of no importance or of secondary importance.

Catholics are not opposed to universal education, nor to free education, nor to taxation for schools, nor to compulsory education, nor to methods and contrivances of whatever kind by which knowledge and enlightenment may be diffused through the masses of the people. In this direction, Catholics are willing and anxious to go as far as others. But they are opposed, necessarily and unalterably opposed, to any and all systems of education which exclude religious knowledge, or deny it to be the primal and most essential element of true human culture, and consequently insist that it should form the basis of instruction and discipline in the school, as in the family and Church.

As religious instruction cannot be introduced into the public schools of this country for obvious reasons, Catholics see no other way to train their children in the manner described above than to establish their own schools, despite the hardships entailed on them by the support of a double system of schools—the public and the parochial.

The Sisters of the Oldenburg Community have achieved blessed results, which are in a great measure due to the effective training they receive. During the novitiate they are, first of all, schooled in the interior life of the soul, ever recollected and devoted to prayer and meditation. This is the well-spring of their admirable success. In the novitiate at Oldenburg, the Sisters are trained, moreover, in the duties of their vocation. Of the religious is demanded not an ordinary service of God, but rather a higher and more perfect one, as is evident from the nature and character of religious life. This science of perfection in the service of God is so sublime, and at the same time so directly opposed to human nature, that whoever is well grounded in it, will cheerfully fulfill all other obligations. Hence the importance attached to it in all religious communities.

As to her duties in the school room, the novice is trained in everything pertaining to them. She attends a regular course of instruction, embracing

all subjects that relate to pedagogy, and she soon learns this difficult task, because she had learned the more difficult one of self-denial.

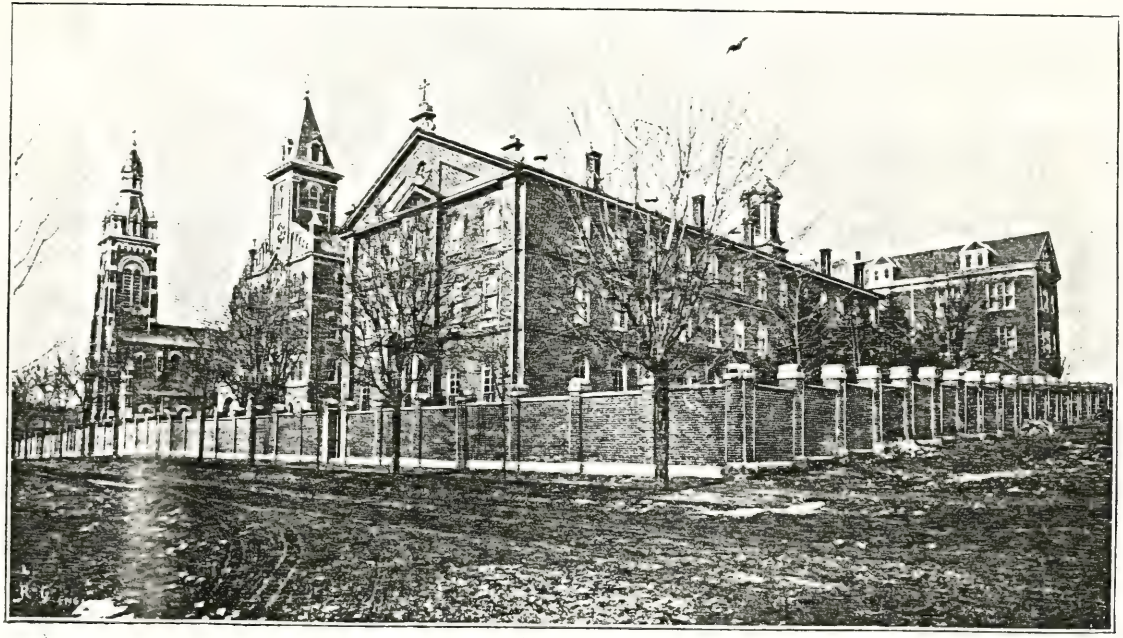
Thus we see that from the very foundation of the Community, the training of the subjects to be employed as teachers, has ever been regarded and treated as a matter of vital importance. In proportion to the development of the young Institution, the attention and care given to the regular Course of Study, were increased. Normals were inaugurated at an early date, and zealously attended after the conclusion of each annual retreat. In connection with these Normals, the examinations of teachers are held. They are conducted by the School Board, appointed by the Right Rev. Bishop, F. S. Chatard, the revered Prelate, so widely known for the interest he takes in educational subjects, who deigns, moreover, to take an active part in the exercises on these occasions. The careful grading of the teachers according to their progress in the various departments of study, serves as an incentive to renewed application.

During the novitiate the novice is not under vows, but enjoys the full liberty of returning to the world at any time. Not until after pronouncing the perpetual vows, is she bound forever, on her part, to the religious state. As she is not coerced in any way to pronounce them, it will be

perceived that if she does so, she renounces personal liberty by her own free will.

During 1861, two good and able members of the Community died within a short time of each other, Sisters Veronica and Alphonsa. The former was stationed at St. Louis, Mo., when called to her reward, and is buried in Calvary Cemetery of that city; the latter died in the Mother-house, Oldenburg. The 26th of May, 1861, Sisters Pacifica and Otillia were admitted to Profession.





St. Cecilia's Hall.

CHAPTER III.

First Public Commencement at the Academy.—New School at Covington, Kentucky.—Father Rudolf's Silver Jubilee.—First Academy Building—Property in St. Louis Enlarged.

THE first public commencement exercises of the Oldenburg Academy were held towards the close of May, 1862. The examination in the Academy Course occupied the morning and afternoon sessions, concluding with the distribution of premiums. The beautiful dramas of "Murillo's Mulatto," "Joan of Arc" and the "May Queen" were well rendered and most favorably received. A most appreciative audience graced the occasion. Since then similar exercises have taken place annually.

At the request of Rev. Ferdinand Kuehr, of Mother of God's Church, Covington, Kentucky, the Sisters this year took charge of the girls' school of that parish, beginning with one hundred and fifty pupils.

June 27th, 1862, the following Sisters made their vows: Sisters Ursula, Genevieve, Regina, Catherine, Clara and Brigitta; Sisters Euphrosina

and Mary Josepha in August. The latter died shortly after her profession, while stationed at Newport, Ky., and was there interred in the parish cemetery.

August 10th, 1863, Rev. Father Francis Joseph Rudolf, the Founder and Spiritual Father of the Community, celebrated the Silver Jubilee of his ordination to the priesthood. The Sisters of Oldenburg, as well as the neighboring parishes of Enochsburg, Morris, St. Nicholas, St. Peters, St. Mary's of the Rock, and St. Philomena, observed this happy anniversary in the most solemn manner. Neither did Millhousen permit herself to be outdone by her sister missions, which were at one time under the firm and happy guidance of the zealous and saintly Rev. F. J. Rudolf. Clad in the beautiful and most costly sacerdotal vestments, which had been presented to him on this occasion, the venerable Jubilarian was conducted in procession from the Chapel to the parish church, which was tastefully decorated by the Sisters. They joined their most fervent thanksgivings with those which their Reverend Father and Pastor poured forth to God that day from a heart overflowing with gratitude. The festivities of the day concluded with a dramatic entertainment given by the pupils of the Academy. On this happy occasion, they surprised him with a fine oil painting of himself, executed by the late and

much lamented artist, John Schmidt, Covington, Kentucky.

"O, twenty-five years full of labor and care,
Yet happy and beautiful, gracious and fair!
Now wreathed in the Jubilee's silvery crown,
With blessings much greater than wealth and renown!

"The obstacles conquered, the victory won,
And yet still the noontide of life scarcely gone.
God bless thee, and grant thee a ripe age's gold,
With joys and with triumphs thy life to enfold!"

In 1863, the number of pupils at the Oldenburg Academy had increased to such an extent, that a plan long before conceived had to be executed—that of erecting a separate Academy building. Work was begun at once and vigorously prosecuted; and in October the building was ready for occupancy. The Rev. Founder well knew that even this large building would, in a short time, prove too small, but the funds were exhausted, and the needs of other houses counselled wise economy.

The increase of pupils at Holy Trinity's School, St. Louis, made an addition to the grounds imperative, and an adjoining lot was purchased for the sum of six hundred dollars.

The Community was now able to hire men for the farm work, therefore an additional tract of land was bought at Oldenburg, comprising forty acres.

Its cultivation resulted in sufficient produce for the Community.

The years of this decade are almost cloudless. True, the cloud of war then hung over the land, and even the retired Community of Oldenburg heard rumors of dangers and anxieties, but these did not interfere with the regular routine of life in Convent or school. Frequently, visitors called at the rural solitude to assist at Convent celebrations or Academy exercises, and carried away with them impressions which resulted in spreading the Community's reputation.

The professions of this year were: March 25th, Sisters Julia, Mathilda and Bonaventura; June 27th, Sister Delphina; August 25th, Sister Crescentia; September 8th, Sister Barbara; December 30th, Sisters Blanche, Lucia and Amata. The novice, Sister Scholastica, died July 26th, same year.



CHAPTER IV.

New Trials.—Acceptance of New Schools.—Increase of Pupils at St. Mary's School, Indianapolis.—Addition of an Academic Department.

THE placid course of events was, however, destined to be interrupted in 1864. Knowing well that God visits with trials and sufferings more frequently those whom He loves best, the Sisters bowed to the visitations of God, accepting them not only in the spirit of resignation, but also as an evidence of His growing love and favor.

In February of this year, the dread scourge of small-pox appeared among the pupils. Three of them, and three Sisters were attacked in the most violent form. Mother Antonia took upon herself the care of the stricken, ministering to them with more than maternal tenderness, and all recovered. As a precaution, the Academy pupils, all but ten who preferred to remain, had been dismissed and classes were discontinued until April.

The commencement exercises took place as usual at the end of June, and the Community's success in the Academic Department was, indeed,

a source of gratification, but in no wise resulted to the detriment of the parochial schools. On the contrary, applications were constantly made to the Sisters for the acceptance of new schools. About this time, the Right Rev. A. Carrell, Bishop of Covington, Kentucky, urged the Sisters to accept the school at Ashland, Kentucky, but insurmountable obstacles hindered the progress of the new mission, and they were obliged to withdraw to the mutual regret of the Bishop and the Sisters. In their own State of Indiana, however, the Sisters took charge of a number of schools.

In the Fall, 1864, the Rev. S. Sigrist, of Indianapolis, desired Sisters for the girls' school of his parish, St. Mary's. Two were sent, and opened the classes with sixty-three pupils, which number in a short time increased to one hundred and twenty-five, and a decade later had attained that of four hundred and sixty. Since then, however, a number of new parishes with schools were organized in the city, and a slight decrease in the attendance at St. Mary's school is noticeable.

In the beginning of 1883, the Sisters at Indianapolis opened an academic class, and the number of its pupils averages between thirty and forty. The commercial branches, drawing, painting, needlework, etc., are successfully taught, and the department of music alone, numbers about fifty pupils.

During the same year, 1864, the Sisters responded to an invitation extended to them by Rev. J. B. Seepe, and took charge of St. Andrew's school at Richmond, Indiana. Two Sisters opened the school there with one hundred and sixty pupils. At present seven teachers are employed, and they have besides a flourishing music class of thirty-seven pupils.

The following Sisters made their profession in the course of this year: Sisters Hildegard and Emerentina, May 3rd, 1864; Sisters Isabella, Dominica, Seraphine, Eleonora, Sophia, Philomena, Augustina and Coletta, August 25th; Sisters Teresa and Florentine, December 20th, at St. Louis.

This year was a sad one for the Community. Six of the most promising members were called to their reward—they are: Sisters Rose, Lucy, Brigitta, Regina, Francisca and Delphina.

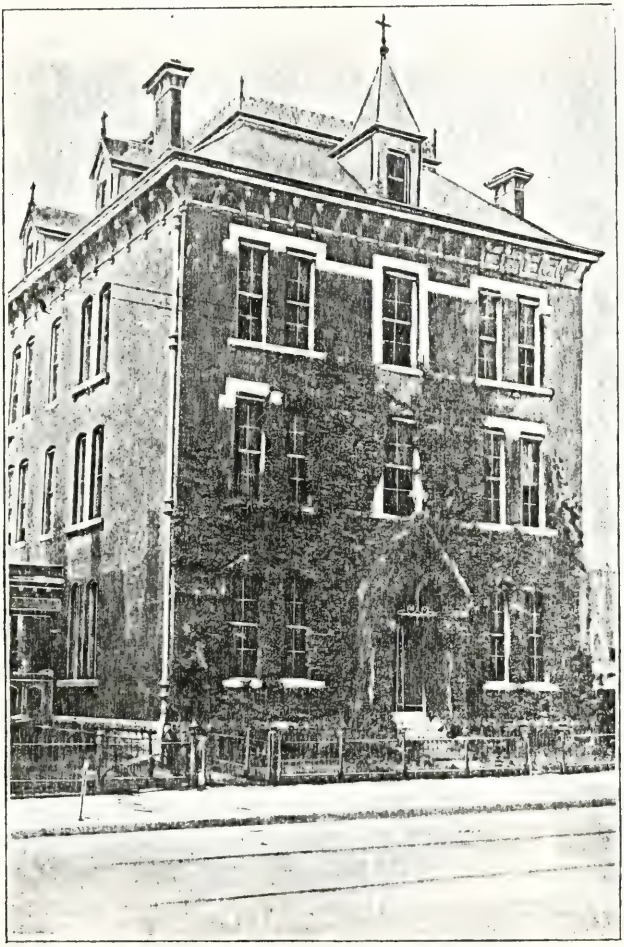
Up to this period, the Sisters had faithfully continued in the holy exercise of perpetual adoration by night and by day, regardless of the inclemency of the season. The Right Rev. Bishop, alarmed by the increased number of deaths, prohibited, to the great distress of the Sisters, nightly vigils before the Blessed Sacrament. Adoration was kept up during the day with unabated fervor.

CHAPTER V.

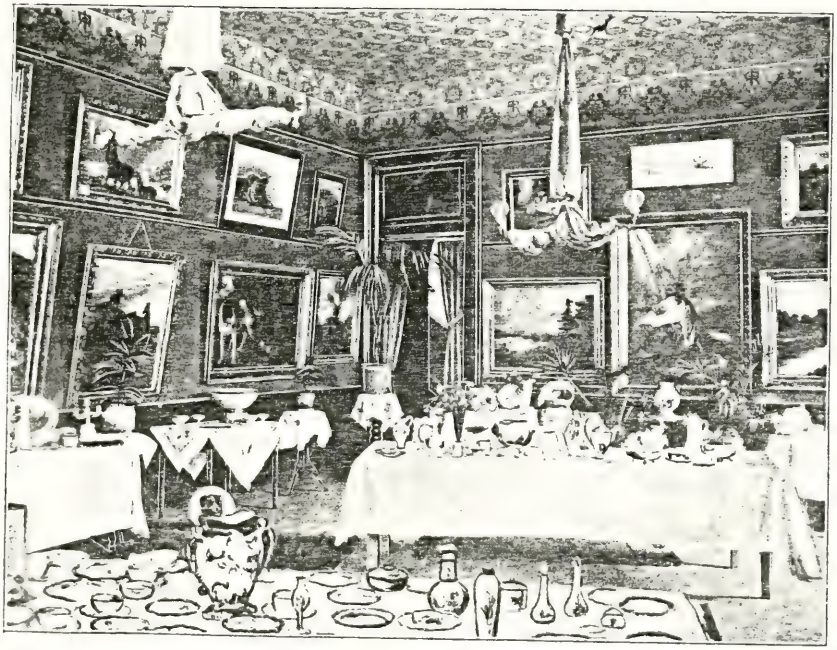
Extension of the Academy Building.—St. Ann's Oratory.—More Schools Accepted.—A House Built in Indianapolis.

THE reputation of the Oldenburg Convent as a seat of learning, refinement and piety was now established, and with it, confidence in its stability, which an ever increasing number of pupils secured. The foundation of its religious spirit had been laid on the basis of Christian virtues, possessed in no mean degree by those heroic souls who stand as beacon lights in the haze that now envelops its early morning.

In the trials of life, which came to them as they come to all, Mother Antonia had recourse to her usual help in difficulties, prayer, long and fervent. In 1865, the dreaded disease of small-pox again broke out among the pupils. Three of them and two Sisters were attacked, but this time the malady appeared in a milder form. But few of the pupils left at their parents' request, and the classes were continued. The number of pupils had reached one



St. Mary's Academy, Indianapolis, Ind.
Donor: Miss M. Miner.



ART ROOM OF ST. MARY'S ACADEMY, INDIANAPOLIS, IND.

hundred and seventeen, and the Academy building now proved inadequate for the accommodation of the pupils. In consequence an addition was built, corresponding in size and form with the old building. It was completed in November. One of its rooms was arranged as an Oratory for the pupils. Two of these, both bearing the name of Elizabeth, claimed the privilege of furnishing it. They are still living, and are ladies of distinction. The Oratory was dedicated to St. Ann, the model of Christian teachers.

Sweet happy spot, where holy peace forever
Like a pure spirit broods with folded wings,
Where virtue's radiant, ever-blooming flowers
Are watched by Religion's crystal springs;
Thou seemest in thy calm and quiet beauty
From earth's wild strifes and sins and sorrows free;
Thou reignest throned amid thy broad green woodlands
A peaceful island in an emerald sea.
And to my heart thou wilt be linked forever.

Apart from all the gay world's gilded pleasures,
Brave, patient souls within thy walls abide,
Walking in toil and prayer and self-denial
The lowly pathway of the Crucified;
And many a young heart nurtured by their kindness,
Will think of them and thee when distant far,
And look back to thy altar-lamp's pale shining,
As once the shepherds looked to Bethlehem's star.

Some of youth's brightest, happiest days have glided
In thy still shades, like streams of sunshine, by;
And to the heart thou wilt be linked forever
By memories that cannot fade or die.
The silent prayers, hopes and consolations,
The precious lessons, and the words of cheer
In hours of trial, when all around seemed dark,
Have sanctified this spot and made it dear.

In the fall of 1865, the Sisters took charge of the school at Lanesville, Indiana, at the request of Rev. A. Munschina.

At Indianapolis, the increasing number of pupils necessitated the building of a large house for their and the Sisters' accommodation. The congregation contributed one thousand dollars towards its erection.

In the course of the year, Sisters Melania, Veronica, Balbina, Victoria, Felicitas, Perpetua, Alphonsa, Helena and Clementina, took their vows August 12th; Sisters Beatrice and Anastasia, August 25th. Sister Augustina died at Newport, Ky., October 22nd; Sister Maria died as novice in July, at the Mother-house.

CHAPTER VI.

Father Rudolf's Death.

"'Tis hard to break the tender cord,
When love has bound the heart;
'Tis hard to speak the farewell word,
'O Christian soul, depart!'"

THE year 1866 was a fatal one for the Community. Its noble Founder, good Father Rudolf, had been in ill health since the end of 1865. He was suffering from a severe cold, and his strength was visibly failing. He continued, however, to discharge his duties faithfully, regardless of circumstances. His energetic will power struggled against the frequent fainting spells, induced by extreme debility, but to no avail. "It is better that I prepare for death," he remarked when the Sisters insisted on calling a physician; "for death there is no remedy."

Father Rudolf preached his last sermon on Good Friday, 1866. The following days he spent almost entirely at the foot of the altar. Notwithstanding his great weakness, he repaired to one of his neighboring missions, Morris, for divine service on Easter morning. After this he returned to Oldenburg for solemn High Mass, at the close of

which he blessed two statues, one of St. Ann, the other, of St. Elizabeth. On the Sunday after Easter he celebrated the early Mass in the parish church. After communion he was heard to pronounce thrice the name of Jesus, and, fainting, he sank to the floor. Recovering from the attack, he was extremely weak. Nevertheless, summoning all his courage and strength, he again said Mass in the Convent Chapel, on Wednesday, after which he was taken to Cincinnati, to be placed in the care of the best medical attendants. But all efforts were in vain, his condition continued to grow worse. He returned to Oldenburg to settle his temporalities and prepare for death. Having received the sacraments repeatedly, and for the last time from the hands of his colleague and bosom friend, the late Rev. Weinzoepfeln, he departed this life on the 29th of May, 1866, aged fifty-three years, one month and six days, in the twenty-second year of his uninterrupted labors at Oldenburg.

The Very Rev. A. Scheideler, another warm friend of the deceased, assisted him to the very last. The dying Pastor, even in this supreme moment, was still solicitous for the spiritual needs of his parishioners. At his request, Father Weinzoepfeln had answered a sick call, and after some time, with his dying voice, inquired: "Has the poor woman received attention?" He then slept away in the

Lord, while his assistant, Rev. W. Doyle, was offering for him the Holy Sacrifice.

Thus ended a life of restless activity for the promotion of God's glory and the salvation of souls. His burning zeal received its reward, and his memory will remain forever in benediction with his grateful flock and spiritual daughters, for whom he did so much, and to whom he left his earthly possessions. Bishop de St. Palais, who visited him during his illness, assisted at the funeral, as did seventeen priests, some coming from a great distance. Father Rudolf's remains were laid to rest in the parish church, which he built, and which through his untiring efforts, had received the distinction and privilege of consecration. His tomb is under the sanctuary, next to the altar of the Blessed Virgin. A marble tablet marks the spot. After the funeral, at which Rev. S. Sigrist, of Indianapolis, preached the sermon, the Right Rev. Bishop remained for a few days, to assist the sorely tried Community with his counsel and advice in their deep grief at their irreparable loss. One consolation they had, mournful as it was, their revered and sainted Founder had always celebrated the feast of Corpus Christi with the greatest religious splendor; and it was on that feast, that his corpse lay in state in their Chapel, before being borne to the parish church for interment.

In Father Rudolf, the Sisters lost a generous

friend and true father, but gained, no doubt, a powerful intercessor at the throne of God. Yet, not a day passes on which the Sisters do not remember him in their prayers, that he may REST IN PEACE!

REST IN PEACE.

Thy peace, O Lord, be with the noble dead.
The while his stainless record's page we read!
But sad the halls where he no more shall tread,
The drooping hearts that miss the generous deed.

Yet, give not way to grieving overmuch,
Bereaved Community; for such as he
Bring God's great kingdom near enough to touch
The living proof of immortality.



CHAPTER VII.

Annual Retreat.—St. Aloysius School, Covington, Kentucky.—St. John's School, in the Same City. —Rev. Nicholas Wachter, O. F. M., Father Rudolf's Successor.

IN July, 1866, the Sisters returned from their various missions to the mother-house. The annual retreat was conducted by Rev. Servatius Altmicks, O. F. M., of Teutopolis, Illinois.

As the annual retreat will often be referred to in these pages, we deem it opportune to explain it here, once for all.

But few people in the world understand what a spiritual retreat means. It means to retire, for a time, from the usual avocations and engagements of life into holy solitude, to treat with God on the affairs of eternity, on the world which is to come, on the "one thing necessary." Is it asking too much to lay aside, for a few days, the daily cares to settle the one affair for which alone we are in the world? Religious have, indeed, renounced the world, as far as the one around them is concerned, but there is another world which they must also renounce. It is the world within, in the mind, heart and soul. A

noble effort of the mind, without any religious aid, such as Faith supplies, may suffice when it is a question of abandoning parents, friends and companions, whom we loved; but when it comes to dividing our own being as if with a sword—of abandoning forever, not the perishing things around us, but the living, active, imperious will within the heart,—who has power, and resolve and fortitude for an achievement like this? Where find chains strong enough to bind down the world and passionate emotions to the dominion of the spiritual? So it is even in the religious state. After years of labor, after subduing the will by fast and labor and vigil, even then it may be seduced by errors and fancies most disastrous to its peace. Hence the Apostle says: "The natural man receiveth not the things which are the spirit of God." (I. Cor., II., 11.) Nor is virtue to be depended upon, for nature rebels against it. Just at the moment when we imagine ourselves to be very humble, we may be suddenly overthrown by pride. Even in the most sacred places an idol may be set up in the heart, instead of Christ, the Lord.

The retreat is intended for self-examination on these and kindred points, and the religious, having learned to know herself, will remove the obstacles from the path of perfection. She will take measures and look about for helps, to aid her in the future

fulfillment of duty. Thus the time of retreat is a season of spiritual renovation, and one of the most powerful means of obtaining that greatest of all graces, perseverance. Hence the importance attached to retreats in religious communities. Having learned the difficult task of self-denial, the religious finds every other duty comparatively easy.

At the opening of the school term, 1866, the Sisters were placed in charge of the school of St. Aloysius parish, recently founded in Covington, Kentucky. They began the classes with one hundred and sixty children. At present the number of pupils amounts to seven hundred and forty and a flourishing Kindergarten. Eleven Sisters are now engaged in teaching. A class of thirty pupils receives instruction in music; others are taught plain and fancy sewing, embroidery, etc.

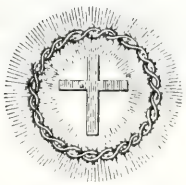
The school of St. John's parish, in the same city, was also placed in the Sisters' charge about the same time.

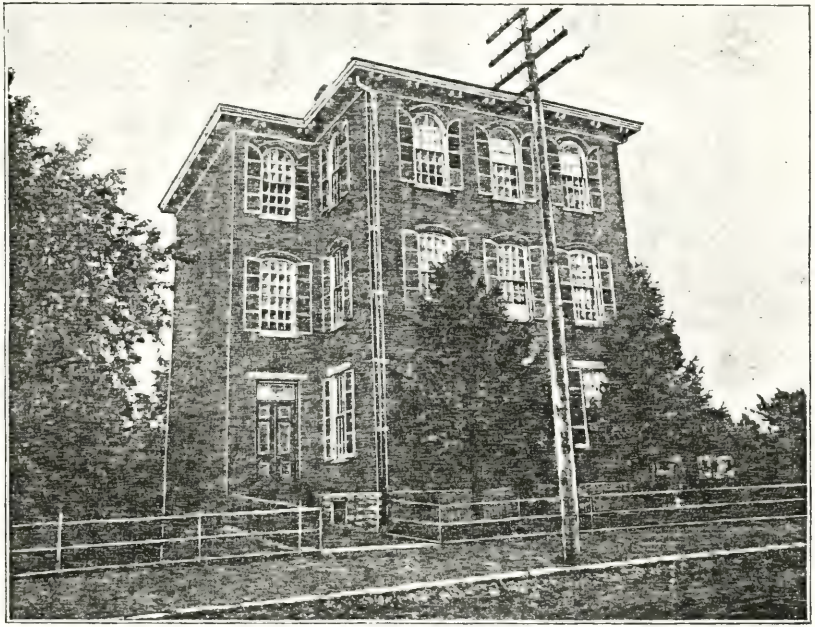
After Father Rudolf's death, the Bishop of Vincennes, Right Rev. M. de St. Palais, invited the Franciscan Fathers of the Cincinnati Province to take charge of the parish and Sisters' Community, at Oldenburg. On August 7th, two Fathers arrived —Nicholas Wachter and Jacob Menchen, O. F. M. The former was appointed superior and pastor, and became as such, Father Rudolf's suc-

cessor. After fulfilling the duties of his office with blessed results for nearly three years, he died at Cincinnati, for he had gone there for medical treatment, February 20th, 1869.

He was succeeded by Father Louis Haverbeck, O. F. M., at present Provincial of the Franciscan Province of St. John the Baptist, who was spiritual Director of the Community for many years. Under his wise guidance, the Sisters continued to extend their work, and devoted themselves to it with zeal and perseverance.

There was but one death in this year, Sister Gertrude, March 15th, at whose funeral the Rev. Founder officiated for the last time. A few days later, seven aspirants received the holy habit, the last ones received into the Sisterhood by the sainted Rev. Rector. Amongst the number was Sister Olivia, the present Mother General, to whom he had administered Holy Baptism and first Communion.





St. Lawrence's School, Lawrenceburg, Ind.

CHAPTER VIII.

The Chapel.—Schools at Lawrenceburg and Scottsville, Indiana.—A Sisters' Dwelling in Brookville, Indiana.—A Lot Bought in Richmond, Indiana.

THE Chapel, dedicated to the Blessed Virgin Mary, under the mystery of her Immaculate Conception, was the favorite spot of the whole Community. There Sisters and pupils assembled in times of distress and rejoicing; there they assisted at Mass every morning; there the Sisters made their daily meditation and recited the divine office; there, each year, their retreat was made. It was the Community's sanctuary, and cherished as such.

Hence, Mother Antonia was intent on embellishing it as much as possible, and every year saw some new article of furniture, or vestments, decorations, etc., added. Now a new silver sanctuary lamp and new stations of the cross were placed in it. The former was donated, the latter cost three hundred and seventy-five dollars. A Communion rail, too, was purchased at a cost of ninety dollars.

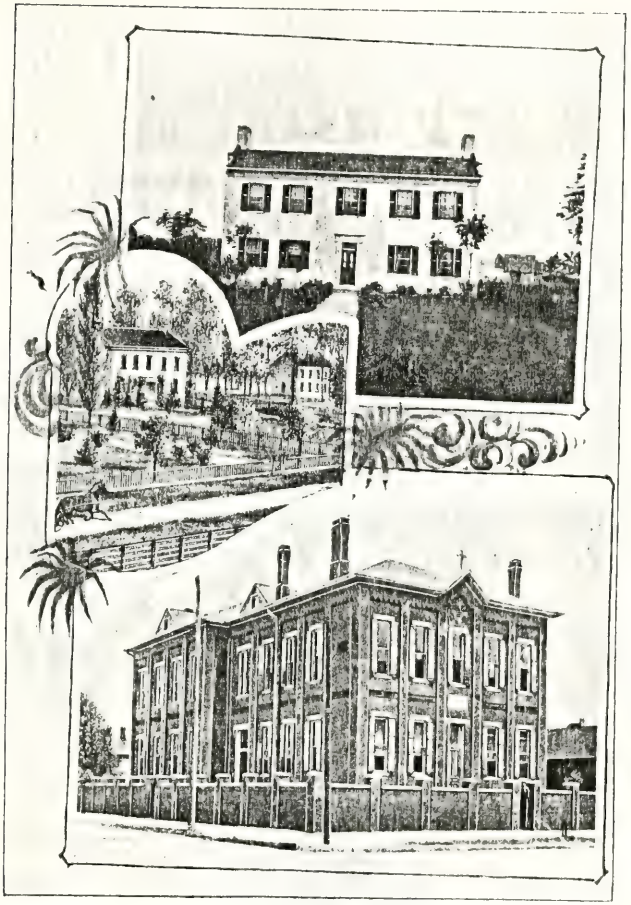
During this year the Sisters were called to conduct the parish school at Lawrenceburg, Indiana. In March, two Sisters went to St. John's, Scottsville,

Indiana, to make arrangements for the opening of a school in September.

In Brookville, Indiana, the Sisters had hitherto lived in a dilapidated and cheerless old building; now Mother Antonia bought a spacious and comfortable house for them.

July 27th, 1867, the Right Rev. Bishop himself received the vows of fourteen Sisters. This good Prelate and Father loved to honor his spiritual daughters on these occasions, and to enhance the ceremonies by the additional charm of his lordly presence.

The exterior circumstances attending the consecration of a soul to God may be more or less brilliant; the sacrifice is in the interior renouncement of the will in a holy self-denial, in the abandonment of hopes long cherished, in the rejection, in fine, of whatever fascinates the heart. This is the immolation, and a most marvelous achievement of grace, which triumphs over nature. This sacrifice is so astonishing, that worldlings do not believe in its sincerity, and invent all kinds of excuses and motives to degrade it. Insinuations of disappointment, pride, self-interest, and other base motives, are constantly alleged, but this attempt of the unbelievers to dishonor it, only tends to establish the eminent virtue which these holy vows commemorate. The sacrifice is as honorable to the religion which inspires it, as



Sisters' Residence, Brookville, Ind.
St. Vincent's School, Prescott, Ind.
St. Anthony's School, Evansville, Ind.

it is to those whose submission it consecrates. The religion which recommends such sacrifices can alone give to humanity its highest degree of dignity and force. It is the triumph reserved for the Gospel and the Divine Spirit of Truth.

In September, the Sisters who had remained in the mother-house during vacation, returned to their missions.

The Sisters' dwelling in Richmond, Indiana, was also far from serviceable. Mother Antonia bought the lot on which it stood, with the intention of building as soon as the Community's means should allow.

At the mother-house, the laundry was provided with the latest improvements, in order to lessen the labor of the Sisters, for whose health and general welfare Mother Antonia was at all times most solicitous.

Sisters Emerentina and Catherine died during this year.



CHAPTER IX.

Schools in West Covington, Kentucky, and New Albany, Indiana.—Ground Added to the Convent Property.—A House in New Albany.

THE annual return of the Sisters to the mother-house is, indeed, a blessing, which they enjoy with grateful sentiments. It fosters mutual charity, recalls memories of trials and joys borne together, and stimulates them to give each other a good example. Children returning home after a long absence, cannot be gladder than the Sisters are at the prospect of meeting again their dear Mother and their loved co-religious.

As usual, one week of the vacation was devoted to the annual retreat. At its close the Right Rev. Bishop, who had returned from Rome, came to receive the vows of a number of Sisters.

In September, the Sisters opened a school in West Covington, Kentucky, and in St. Mary's parish, New Albany, Indiana, where their old friend, Rev. C. Doebbener, was pastor now. There, the number of pupils was two hundred and eighty in the beginning, whilst now it comprises six classes, with



St. Mary's Academy, New Albany, Ind.
Donor: Miss E. Reising.

three hundred and thirty children and six Sisters. They also conduct an academic course, and a music class of forty pupils, and teach sewing, embroidery, etc.

At Oldenburg, Mother Antonia bought two lots adjoining the Convent.

At Lawrenceburg, the Sisters' house was completed.

At New Albany, they purchased the imposing school building to relieve the financial embarrassment of the Rev. Pastor, C. Doebbener, to whom they owed a debt of gratitude.

Sister Amelia died on All Soul's, 1868.



CHAPTER X.

A School at Evansville, Indiana.—The Chapel Frescoed.—New Side Altars and Statues.—Retreat.—Votive Gift of the Community.

IN January, 1869, the Sisters were called to St. Mary's school, Evansville, Indiana, by Rev. F. Viefhaus.

During this year the Convent Chapel at the mother-house was frescoed at a cost of three hundred dollars. For the sum of six hundred and fifty dollars two new side altars were erected and furnished with statues, one representing the Queen of Heaven, the other, St. Joseph. Each cost sixty dollars.

The annual retreat of this year, held as usual during vacation, when all the Sisters were at home, was preached by Rev. Father Anselm Koch, O. F. M. At its close, the Right Rev. Bishop received the profession of a number of Sisters.

The Right Rev. Bishop had announced his intention of going to Rome to assist at the Vatican Council, then summoned. In his farewell address to the Community he remarked that he knew not whether, or when he should return. Mother



St. Mary's School, Evansville, Ind.
Donors: Misses T. and K. Marshall.

Antonia humbly requested him to remember the Sisters at the sacred shrines in Europe, and besought him to present a votive offering in the name of the Community at the altar of the Blessed Virgin in the Church of our Lady of Victories in Paris, France. This votive gift consisted in a golden heart, natural size, in which was enclosed a list of all the professed Sisters then belonging to the Community. It was intended as a token of gratitude to our Immaculate Mother, for the many signal favors and blessings which the Sisters had received through her intercession.

Later, the Right Rev. Bishop informed Mother Antonia by letter that he had executed the commission, and that he, moreover, offered up the holy sacrifice of Mass on the altar of the Blessed Virgin, in the famous shrine where he had deposited the gift, for the temporal and spiritual welfare of the Community, for which act of paternal kindness the Sisters were most grateful.

Sisters Hildegard, Fidelia and Justina died in 1869.

PART THIRD.

1870—1880.

CHAPTER I.

Annual Retreat.—Schools at St. Joseph's Hill, Enochsburg and Millhousen, Indiana.—Completion of the House at New Albany.

THE annals of 1870 contain little to interest the general reader.

The retreat was this year conducted by Rev. Father Dionysius Abarth, O. F. M. Owing to the Bishop's absence, the profession which usually took place at its close, was postponed.

Vacation passed only too quickly, and the Sisters returned to their duties in the school-room.

Some time before the Sisters had bought a house and lot in the village of St. Joseph's Hill, Indiana, at which place they now opened a school.

The Sisters were this year also called to Enochsburg and Millhousen, Indiana, and soon the schools there were in successful operation, to the great satisfaction of the respective pastors, Rev. M. Heck and Rev. Dr. Hueser.

The Sisters' house at New Albany was completed this year.

Sisters Pacifica and Ludovica died in 1870.

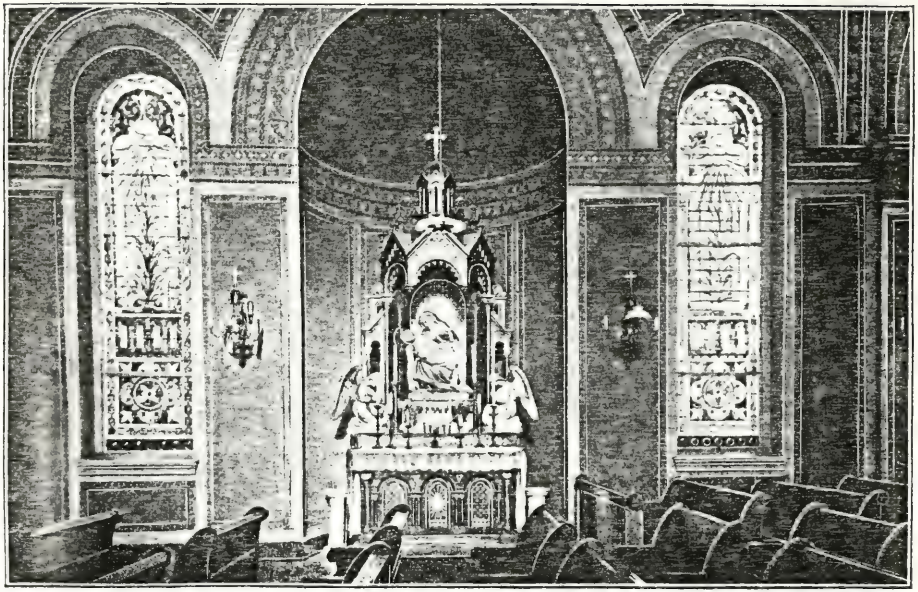
CHAPTER II.

Preparations for Building in Evansville, Indiana.—Religious Solemnities During Vacation.—A New Altar and Oil Painting in the Chapel.—School at St. Peter's, Missouri.

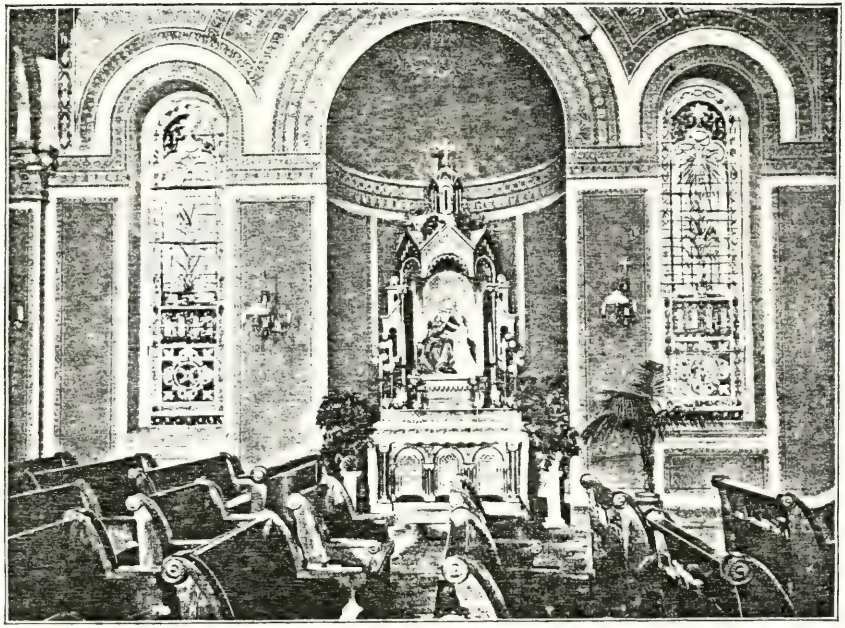
IN the spring of 1871 preparations for the building of a new house were made in Evansville, and work on it was begun. A lot adjoining the house in Indianapolis was also bought.

The retreat was this year again conducted by Father Dionysius Abarth, O. F. M. The Right Rev. Bishop having returned from Rome, he came to receive the profession of twenty-two Sisters. The solemnity occurred on the feast of St. Ann, July 26th.

Until now the Chapel still had the old high altar, which was never intended to remain permanently. A new one, Gothic in style, harmonizing with the architecture of the Chapel building and the side altars, was now erected. It cost eight hundred and fifty dollars. A fine altar-piece, by the noted New York artist, Lamprecht, and representing the



SHRINE OF THE SORROWFUL MOTHER.
Donor: Mrs. C. Gerdes (née Boffendick).



SHRINE OF ST. ANN.
Donor: Mrs. J. Nurre (née Niehouse),

Immaculate Conception, was its chief ornament. It now occupies a place of honor in the new Academy.

In December, Rev. C. Rotter, formerly in Newport, Kentucky, and now pastor of St. Peter's, Missouri, in the archdiocese of St. Louis, sent an urgent petition for Sisters to take charge of his school. Mother Antonia sent three Sisters.

In 1871, the Death Angel claimed no victim.



CHAPTER III.

Mother Antonia's Last Illness, Death and Burial.

SINCE the establishment of the Community, every decade was marked by severe loss through death. As we have seen, Mother Teresa, foundress and Superior General, departed this life during the first decade. During the second, death claimed Father Rudolf, the Founder and Spiritual Father of the Community.

After his demise, Mother Antonia was the soul, the guiding spirit of the Sisterhood. Her motherly advice, and above all, her shining example, encouraged her spiritual daughters to persevere in the path of perfection, and her influence was visible in the good results achieved by the Sisters in their parish schools and in the Academy. The latter now numbered one hundred and thirty-five pupils.

In January, 1872, Mother Antonia accepted the parish school at Batesville, Indiana, in charge of the Franciscan Fathers. Batesville is the railroad station for Oldenburg. Many a time Mother Antonia had there taken the train to visit her distant daughters. A house of theirs at this place she suggested

would be of great convenience for awaiting the arrival and departure of trains, but when establishing it she never thought, that for her another, farther journey, was near at hand. St. Louis' school at Batesville was the last one she accepted.

March 22nd, in that year, the eve of the feast of the Seven Sorrows of the Blessed Virgin Mary, which is celebrated on the Friday of Passion Week, Mother Antonia was in her usual health. But during the following night she suffered a severe attack of calculous colic. Without disturbing the Sisters, she arose at two o'clock in the morning, to take some medicine, and retired again. At the usual hour next morning she went to the Chapel. At five o'clock she led in the Angelus prayer, with a clear, distinct voice. Then she whispered to Sister Dorothea, next to her, to lead in the meditation and recitation of the Office, and she left the Chapel. After Mass, the Sisters missed her, and one of them went to her room to look after her. She found her sitting in a chair, her head resting on another placed before her. Such a marked change had come over her features, that the Sister was alarmed, and inquired: "What ails you, dear Mother?" Though evidently suffering very much, she replied calmly and gently: "O, Sister, this is Dolorous Friday. I have been suffering since one o'clock this morning."

The Sisters immediately called in the physician. His decision after the diagnosis was, that there was no immediate danger; the Venerable Mother would be better the next day. But, alas, the contrary was the case. The pains increased alarmingly, and all remedies proved unavailing. The physician called several times during the day, and continued hopeful. Two Sisters remained constantly with their dear Mother, but could do little to mitigate her suffering. At midnight they perceived unmistakable symptoms, and knew that their worst fears were about to be realized.

The physician was sent for in haste, and on his arrival he, too, expressed his alarm. He remained with her till three o'clock in the morning. The paroxysms became more frequent and painful, and at five o'clock a paralytic stroke lamed her right side. She remained conscious, but could speak but little because of her sufferings. She prayed silently, continually invoking the Holy Names of Jesus and Mary. At six o'clock she received the Sacraments of the dying, with great fervor. She remained in thanksgiving a long time after receiving the Holy Viaticum, in silent commune with God, in whose service she had spent her life. The Sisters departed from the loved presence with the faint hope that the efficacy of the Holy Sacrament might yet raise up the stricken servant of God. But prayer and

hopes were in vain, heaven had whispered its command, as it had spoken its invitation to her young heart, when, in the beautiful words of the Church it had said to her in her youth, "Veni sponsa mea, veni, coronaberis"—"Come, my Spouse, come, thou shalt be crowned." In holy unselfishness, with no thought of the seemingly unfinished work she was leaving in the Community, for which she had so effectively labored, with no regret in her heart, and naught but peace in her saintly countenance, she joined in the prayers that were murmured in broken accents about her. After a time, the attacks returned, and continued until two o'clock in the afternoon, when she expired peacefully and placidly, her pure soul going forth to meet her Divine Saviour. Her testament to her mourning daughters was the same as that of the sainted Founder: "Pray, be faithful to duty. Trust in God."

The Right Rev. Bishop Maurice de St. Palais, who had been informed of her illness, hastened to her side, but arrived too late to find her among the living.

The solemn obsequies of Mother Antonia took place on Tuesday of Holy Week, March 26th, 1872. The Right Rev. Bishop celebrated Pontifical Requiem, and pronounced the absolution over the corpse. About twenty priests attended the funeral. The sermon was delivered by Rev. F. W. Pepersack,

in the course of which he carried out the following beautiful simile: As the power of Elias of working miracles descended with his mantle upon Eliseus, in like manner should her beautiful example of every virtue, urge her children to follow faithfully in her footsteps.

Venerable Mother Antonia was born at Flockenbach, Wuertemberg, Germany, on May 25th, 1825. In 1854, she left Europe with the express intention of joining the Community of Sisters of St. Francis at Oldenburg. Receiving the religious habit on December 8th, that year, she pronounced her vows at the end of her novitiate in 1852. Elected Superior General after Mother Teresa's death, she performed the duties of her onerous office for nearly twelve years, always an example of profound piety, humility and religious reserve. To her grace of person and manner was added the grace of a most devoted servant of God. Her eminent talent and wise prudence promoted the progress and influence of the Community to the greatest extent. God's blessing rested visibly on everything she undertook. Uniting maternal kindness with unwavering firmness, she attracted to her all hearts. She was, in truth, the whole Community's "dear Mother." Poor, struggling parishes had in her a firm friend. She often refused the schools of more prosperous outlook, in order to be able to send Sisters to the poorer classes.

The needy and the orphans always found her ready to help them to the fullest extent of her ability.

Gone, Mother dear, forever!
Our hearts are sad and sore.
Some might have prized thee better,
But none could love thee more.

We miss thy voice of counsel,
Thy ever busy hand,
Thy guiding mind unbiased,
And broad and free and grand.

Farewell, farewell, O Mother,
Rememb'ring thee, we pray
At home with God to meet thee
In realms of endless day.



CHAPTER IV.

Venerable Mother Michaela, Third Superior General.—The Community at the Beginning of Her Term.—New Missions.—A Cemetery.

AFTER Mother Antonia's death, Sister Michaela was elected Superior General of the Community. She was one of the three first novices that entered the Convent, and had long ago proven herself one of its most faithful members. Sister Veronica, another niece of the Rev. Founder, was unanimously elected Assistant and appointed Directress of the Academy.

At the time of Sister Michaela's election, the Community numbered one hundred and seventeen professed Sisters, twenty-three novices and two postulants. After the expiration of Mother Michaela's first election, she was re-elected by a large majority. She appointed as her counsellors, Sisters Dorothea, Cecilia and Amata.

This year's retreat was held as usual. The Right Rev. Bishop made his customary canonical visitation, and admitted seventeen novices to profession.

At the close of the vacation, Mother Michaela

sent the Sisters to their various Missions. In September, Rev. Father Schnell, at Edinburg, and Rev. Father Missi, at North Vernon, Indiana, had their request for Sisters granted. This year additional ground was bought near the Convent, and a cemetery for the Community was laid out. The mortuary chapel that had been built over the old cemetery vault had become unsafe, and was removed. The remains of the Sisters buried there, were re-interred in the new cemetery, and a monument erected over the graves of Mother Teresa and Mother Antonia.

Death's harvest among the Sisters was unusually great this year. Seven Sisters followed Mother Antonia into eternity. Painful losses, indeed! But God's loving hand always pours a healing balm into the wounds it inflicts for our good. Therefore, the Sisters bowed submissively to the rulings of His all-wise Providence.



CHAPTER V.

New Addition to the Academy.—Profession.—A New School at Shelbyville, Indiana.

THE increasing number of Sisters and pupils again made an addition to the building imperative. On a bright morning in September, ground was broken on the east side of the Convent, for a large Academy building. Work was prosecuted as fast as possible, and the walls went up with as much speed as regard for their durability would permit. The Community offered prayers every day that God would vouchsafe to preserve the laborers from all accident. These were graciously heard, and no untoward event interrupted the work. By the following spring the building was under roof, and the plasterers and carpenters were busy in the interior, and it was ready for occupancy at the opening of the next scholastic year in September.

The new building, which now forms the east wing of the Academy, one hundred and thirty feet long and fifty wide, was considered a marvel in size and equipment by the people of the surrounding country. For it must be remembered that at this

early day very few of the fine colleges and academies that now adorn the land, were yet in existence in our Western country.

The first story is occupied entirely by a large auditorium, used for public gatherings, Commencements, etc. At present the second story is used exclusively for music rooms, with the exception of one apartment which is fitted up to represent the Grotto of Lourdes.

Off the quiet corridor, where busy feet
Pass and repass with noiseless step and fleet,
Half hid in silent gloom,
Our spotless Mother's own Retreat
The little Grotto opes invitingly.

There all our gayety is hushed to prayer,
And petty passions fly and every childish care
Is smoothed away,
For in that hallowed presence fair
The peace of Heaven perfumes all the air.

In the third story is located a large and airy dormitory, with lavatory, bath-rooms, etc. All the modern improvements, as gas, water and heating apparatus, elevator, etc., are features of this building, planned and executed without regard to cost, in order to make the pupils as comfortable as possible.

The scholastic year closed as usual with befitting

annual Commencement exercises, towards the end of June. The Sisters returned from their missions to spend their vacation and to renew their spirit in the exercises of the retreat.

This annual return to their home is a source of consolation to both the Sisters and their Superiors. Hence we hope the kind reader will pardon its repeated mention in these pages. So highly valued is this privilege, that if a mission were too poor to pay the Sisters' way home, the Mother Superior would provide the means, so as not to deprive them of it. And the Sisters—how they prize this annual holiday season, fraught with so many blessings, spiritual and temporal!

At the close of the retreat, the Right Rev. Bishop received the profession of twelve Sisters.

In this year, 1873, the Sisters accepted the school at Shelbyville, Indiana, at the instance of Rev. J. Rudolf, a worthy nephew of their highly revered Founder.

CHAPTER VI.

A Danger Averted.—Recall of the Sisters from the Covington Schools, One Excepted.—Consecration to the Sacred Heart.—New Heating Apparatus in the Chapel.—Blessing of the New Academy.

ON the feast of St. Mary Magdalen, July 22nd, 1874, twenty-two Sisters were admitted to the profession of their vows by the Right Rev. Bishop, amid the usual ceremonies.

In the course of this simple narrative, we mentioned the destruction of the Convent by fire, during the first decade of its existence, and described the sufferings and privations entailed thereby. We noted the sacrifices and self-denials which its rebuilding cost. We saw it prosper and expand to large dimensions, and extend its field of usefulness. And now, when it seemed firmly established, tranquilly intent on the fulfillment of its purpose, it was again threatened by the fire fiend. The signal intervention of Providence alone averted a disastrous conflagration. A pupil, seemingly urged by an irresistible, natural mania, twice applied the incendiary torch, once in January and again in February, 1875, but each time the fire was discovered before it had made great headway. Nevertheless, the damage done to clothing, bedding, valuable embroidery, and sewing and

artists' material, was considerable. The originator —we hope she was irresponsible—was dismissed. This calamity necessitated a hasty removal to the new, but still unfinished building. Under the personal supervision of Rev. Rector P. Louis Haverbeck, the structure was speedily completed. On the 29th of June, 1875, the new Academy was solemnly dedicated by the Right Rev. Maurice de St. Palais. After this impressive ceremony, the annual Commencement exercises began, graced for the first time by the presence of the Right Rev. Bishop.

As in the two preceding years, the retreat of this year was conducted by Father Dionysius Abarth, O. F. M. A zealous man of God, he gave his whole soul to this exacting work, and his words of advice, counsel and encouragement left an indelible impression upon the minds of his well-disposed hearers. At its close seven novices were professed, and five postulants received the religious habit.

Also in 1874, the Right Rev. Bishop Toebbe, of Covington, Kentucky, gave the schools of his diocese in charge of the Sisters of Our Lady, who had recently arrived from Germany, and whose Superior was his own sister. This arrangement caused some dissatisfaction in St. Aloysius parish, Covington, and to preserve peace, the Oldenburg Sisters retained the charge of that school at the urgent request of the Bishop, who himself visited the Mother Superior to persuade her to do so.



Rt. Rev. Maurice de St. Palais.

The Chapel was this year adorned with two new statues, representing, respectively, the Sacred Heart of Jesus and the Immaculate Heart of Mary.

By a special invitation of the Holy Father, Pope Pius IX., the churches, religous communities, institutions and congregations throughout the Christian world were solemnly consecrated to the Sacred Heart of Jesus, in 1875. This invitation was hailed with great joy by the Community of Oldenburg, for their devotion to the Sacred Heart was always practised with great fervor. Love for the Immaculate Mother had induced them to choose her for the Institution's patroness, and surely love for the Immaculate Mother can flow only from an intense love of the Divine Heart of her Adorable Son. Therefore, this consecration was greeted with joy, and made with due solemnity and fervor by the Sisters and their pupils. It was to perpetuate the memory of this event that the statues were erected. They were placed on suitable pedestals near the side altars.

During the fall, a new heating apparatus was set up in the basement of the Chapel. It was a necessary improvement, appreciated by both Sisters and pupils.

On the feast of the Immaculate Conception, titular of the Institution and the Chapel, eight postulants received the religious habit.

CHAPTER VII.

Ground Near St. Mary's Church, Indianapolis, Bought.—Commencement Exercises in the Academy.—Schools Accepted at St. Wendel and Greensburg, Indiana, and at St. Bernard, Ohio.

IN the spring of 1876, the Community bought the lots now occupied by the school house and Sisters' dwelling in St. Mary's parish, Indianapolis. The former building was bought by the congregation and transformed into a school for boys. The Sisters had come to Indianapolis as early as 1864, but on account of the war and for want of means, they had to be content until now with cramped quarters in an unsuitable location. The new house was blessed on December 8th, the feast of the Immaculate Conception, and was dedicated to the Blessed Virgin under that title.

The Commencement Exercises, though annually of a most elevating character, this centennial year proved exceptionally fine. As they occur every year, a repeated description of them would be tedious, but the following account taken from the records of the day may give a general idea of the

exercises and exhibitions on these occasions, as they are conducted even up to this date.

The Salutatory was well conceived and delivered. At this late date, however, a detailed description would be superfluous. Therefore, we confine ourselves to the statement that the literary skill and elocutionary power exhibited, in the various essays, proved a varied and exceedingly interesting display of the grace, talents and acquirements of the respective young ladies. Many evinced by the correctness of their elocution, the truthfulness of their tones and the ease and dignity of their manners, an unusual degree of cultivation. The development of talent here shown was certainly the best evidence of the skill and judgment exercised in the training of these successful pupils.

An Allegory of the Thirteen Original States, written especially for the occasion in commemoration of the Centennial, was rendered with consummate skill and excellent discrimination, admirable taste and expression. It manifested, furthermore, the true patriotism which the pupils imbibe with the very atmosphere of the classic halls of the Oldenburg Academy, ever faithful to God, Truth and Country.

The display of skill in the ornamental department was a revelation to the visitors, as they could hardly expect from pupils, in so short a period, so

large and beautiful a variety of finished specimens of difficult art. Beautiful tapestry, pictures of large size, for various uses, all in genuine good taste, were especially a source of admiration to the lady guests.

The needlework was graceful, the execution so fine and regular as to suggest the idea that it looked more the work of machinery than the handiwork of playful, happy school girls.

The large and tastefully arranged pieces of ornamental and plain penmanship were gratifying proofs of great skill and care on the part of the teachers, as well as of progress of the pupils. Indeed, all the scholars delighted their friends by their success in this very necessary accomplishment.

In the department of vocal music, several young ladies developed, in a most happy manner, the heavenly faculty of a clear, melodious and sympathetic voice. In the class of instrumental music, a number of pupils executed pieces of much power and beauty, and some of considerable difficulty, in a manner rarely surpassed by students so young.

In this year, the schools at St. Wendel and Greensburg, in the State of Indiana, and at St. Bernard, in the State of Ohio, were entrusted to the Sisters. The latter place is a suburb of Cincinnati, and was the Sisters' first foundation in that archdiocese. The parish was the first to be

founded outside of the city by the Franciscan Fathers. From poor beginnings, it slowly rose to its present prominence. The first church, a small frame structure, was erected in 1850, and dedicated to St. Clement, Pope and Martyr. At the time of the Sisters' arrival, the school numbered one hundred and twenty-five children, who were taught by two Sisters; now the number has reached four hundred and fifty, and is in charge of seven Sisters.



CHAPTER VIII.

Annual Examination and Commencement.—Death of Bishop Maurice de St. Palais.—Scarcity of Teachers in the Community.

TOWARDS the end of June, 1877, when the annual examination and Commencement exercises were held at the Academy, the festivities on this occasion were suddenly interrupted by the announcement that the Right Rev. Bishop of Vincennes had suffered an apoplectic stroke, and was dying. This message was soon followed by the still sadder one of his death. Both Sisters and pupils were overwhelmed with sorrow. They loved Bishop de St. Palais as a kind father and dear friend, to whose visits they had always looked forward with the greatest delight. The Chapel was draped in mourning, and a solemn Requiem Mass was celebrated for the repose of his soul. His memory will ever be held in benediction.

Maurice de St. Palais was born at La Savetat, near Tours in France, November 15th, 1811. He was destined to become one of the brightest ornaments of the Catholic hierarchy in America. The



STUDENTS' PRIVATE ROOM.



GRADUATES' STUDY.
Donors: Misses N. and G. Averdick.

scion of a noble family and an ancient house, that had given many illustrious men to the Church and State, the youth was early remarkable for the possession of that elevation of thought and singleness of purpose, which have distinguished so many of his rank and nationality, at home and abroad. Thoroughly educated at St. Sulpice, Paris, he was ordained priest in May, 1836. He cheerfully resigned the comforts and attractions of home, friends and country, for the laborious life of a missionary, in what was then looked upon as the wilds of the United States.

Under the guidance of the Venerable Bishop Bruté, who two years previously had been appointed to the new See of Vincennes, Indiana, and accompanied by twenty-one other young ecclesiastics, Father de St. Palais reached this country, and immediately entered upon the performance of his duties. His first stations were at Bogg's Creek and Mount Pleasant, Indiana, where he built two churches and collected around them comparatively large congregations. He was next sent to Chicago, Illinois, then a mere village, where he erected St. Mary's church, which afterwards became the first cathedral. Again we find him in Indiana, at Logansport, which, with its outlying missions and small churches and chapels, remained for several years under his wise and beneficent jurisdiction.

Madison, Indiana, a growing and prosperous town, was next the scene of his labors, till, on the accession of Bishop Bazin to the See of Vincennes, 1847, he was called to that city and appointed Vicar General and Superior of the Theological Seminary. In both these positions his prudence, energy and judgment were so conspicuous, that, upon the untimely death of Bishop Bazin, he was nominated administrator of the diocese, and acted in that capacity till October 3d, 1848, when he was preconized Bishop of Vincennes. His consecration took place on January 14th, 1849.

Diligent and laborious as was his life as a priest, his career as a prelate far surpassed it in zeal, devotion and personal sacrifice. Though circumscribed in its limits by the creation of other dioceses, that of Vincennes still presented a large field for missionary labor, and Bishop de St. Palais cultivated it to the utmost, from the day of his consecration to almost the very last hour of his life. Scattered, little groups and single Catholic families were collected into orderly and compact congregations; new missions were founded in the most remote places, and old ones became well defined parishes; churches sprang up rapidly, and priests from every quarter were found to occupy them. Nor were the wants of the ignorant, the poor and the afflicted, neglected. Besides the diocesan seminary

and the monastery of Benedictines, at St. Meinrad, female Academies were opened at St. Mary's of the Woods, Vincennes, Terre Haute, Indianapolis, Washington, Evansville and Oldenburg, while parochial schools were attached to every church and nearly every station in the diocese. The Little Sisters of the Poor, the Sisters of Charity, and Sisters of the Good Shepherd, were introduced and encouraged, two hospitals were opened and two splendid orphan asylums built, one of them erected entirely out of the good Bishop's own means.

It was while thus engaged in the arduous duties of his sacred calling at St. Mary's of the Woods, near Terre Haute, that Bishop de St. Palais was stricken down, on June 28th, 1877.

On July 3d, the last solemn ceremonies were performed over the mortal remains of the lamented prelate, and his body was laid to rest under the high altar of the cathedral at Vincennes, where for more than twenty-eight years he had offered up his prayers for the welfare of his spiritual children.

To the Community of Oldenburg, the charge of eleven schools was offered during the year 1877, but had to be declined for want of a sufficient number of teachers.

CHAPTER IX.

Memorial Services for His Holiness, Pope Pius IX.—Continued Scarcity of Teachers.—A Sisters' Dwelling Built in Richmond, Indiana.

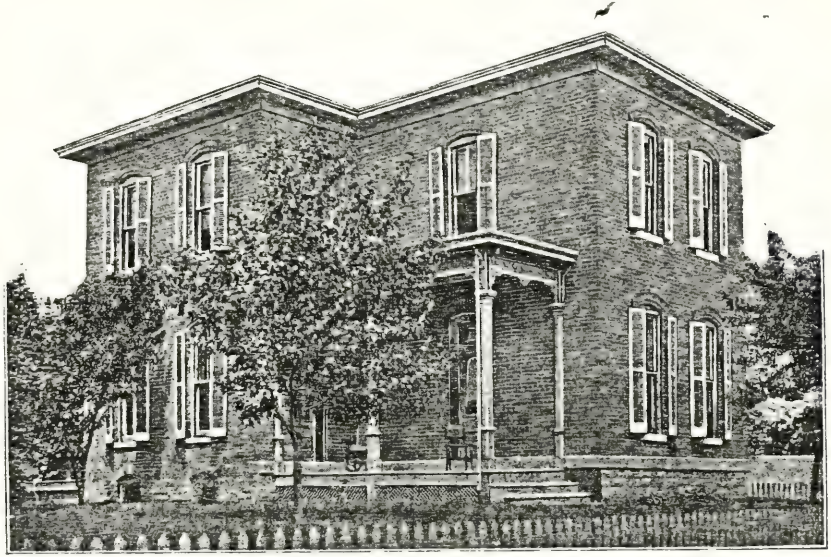
HIS holiness, Pope Pius IX., was called to his Eternal reward, after a most successful pontificate of extraordinary length, on February 7th, 1878. Soon after receiving the announcement of his death, the Community observed a solemn triduum of obsequies. Every morning levitical High Mass was celebrated, at which the Sisters offered up Holy Communion for the repose of his soul. They also recited the Office of the Dead during these three days.

In August, the Right Rev. Bishop Spalding, of Peoria, Illinois, addressed Mother Superior, entreating her to send Sisters to take charge of several schools in his diocese, but the number of Sisters was not large enough to warrant the immediate compliance with his request, and the acceptance of the offer was deferred.

In Richmond, Indiana, the Community this year built a comfortable dwelling, after having long suffered for want of room.



Pope Pius IX.



SISTERS' RESIDENCE, RICHMOND, IND.
Donor: Miss A. Moormann.

CHAPTER X.

The Right Rev. Francis S. Chatard, Bishop of Vincennes, Visits the Community.

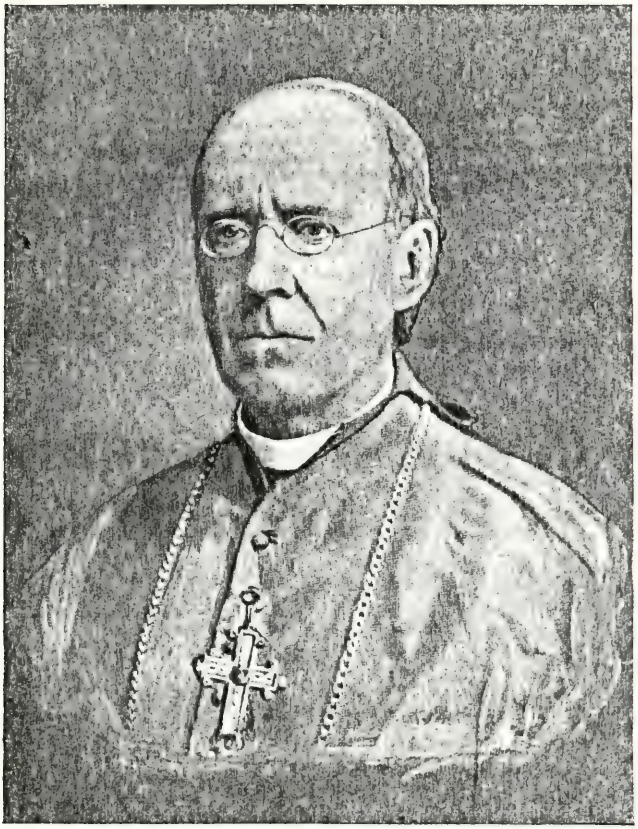
ON the feast of the Nativity of the Blessed Virgin Mary, September 8th, 1878, the new Bishop of Vincennes, Right Rev. Francis Silas Chatard, visited the Community for the first time. He inspected the various departments of the Convent and Academy, and expressed himself as well pleased with everything.

The Right Rev. Francis Silas Chatard, fifth Bishop of Vincennes, was born in Baltimore, Maryland, on December 13th, 1834. He was educated at Mt. St. Mary's College, Maryland, whence he was graduated in 1853. He then devoted himself to the study of medicine, and attended lectures in the University of Maryland. But Providence had another mission for him, and in 1857, his thoughts and inclinations took a decided direction towards the Church, and he resolved to study for the priesthood. Archbishop Kenrick, of Baltimore, sent him to the Urban College of the Propaganda in Rome. Here he remained six years, was ordained priest and received the title of Doctor of Divinity. In November, 1863, he was appointed

Vice-Rector of the American College at Rome, and in May, 1868, assumed charge as Rector. He remained at its head for a period of ten years, and brought the Institution to a high state of perfection. In 1878, he undertook a collection tour in the United States to relieve the American College of its debt. On his return to Rome, Pope Pius IX. appointed him Bishop of Vincennes, Indiana.

The consecration of Bishop Chatard by Cardinal Franchi, prefect of the Propaganda at Rome, occurred on May 12th, 1878. Immediately after his consecration, he issued his first pastoral letter, of which a newspaper of the day remarked: "It is strong in doctrine, sweet in exhortation, loving in memories of the past, and exceedingly admirable in definitions." The Bishop announced his intention of making Indianapolis, the capital of Indiana, his residence, though he would retain the title of "Bishop of Vincennes." He reached his diocese in the month of August, and on the 17th he was received in Indianapolis with great demonstrations of joy.

What he has since achieved fills a glorious page in the history of the Church in the United States. It is not within the scope of our little book to dwell on his success, but the evidence thereof is all around us. The only drop of bitterness in our cup of joy is, that the Right Rev. Bishop, after a most blessed



Rt. Rev. Francis S. Chatard.



Pope Leo XIII.

career in his high office, feels the effect of his earlier devotion to duty on his constitution. May he be spared to his diocese for many years to come.

In the Spring of 1898, a brief from the Holy Father, Pope Leo XIII., was received by Bishop Chatard, authorizing him to change the name of the diocese from that of Vincennes to that of Indianapolis.

April 21st, 1879, the Right Rev. Bishop conferred the religious habit for the first time on Postulants of the Oldenburg Community. Eight young ladies were received into the novitiate on the occasion. August 2, 1879, twelve novices were admitted to profession.

The spiritual exercises of this year's retreat were conducted by Rev. Father Port, S. J., at the beginning of July.

Since the foundation of the Community, the Sisters, after the completion of the novitiate, had pronounced perpetual vows. From 1879 forward, in compliance with a decree from Rome, the vows are pronounced first for three, then for five years, and thereafter for life. This rule applies to all female religious Communities.

Henceforward, the midnight Mass was celebrated on Christmas night only for the Community, the doors being closed to seculars by order of the Right Rev. Bishop.

PART FOURTH.

1880 - 1890.

CHAPTER I.

Progress of the Community.—A New Building.—Consecration of the New Cemetery.—Acceptance of a School.

THE prosperity of the Community was proved to be very gratifying. The number of members increased to such an extent, that the Sisters were seriously inconvenienced by want of room, although building operations had scarcely ever ceased during the last decade. The Right Rev. Bishop now encouraged the Community to erect a large, additional building, which was to have the form of an L. It was constructed according to the plan proposed, and is a solid edifice, affording sufficient room for the purposes for which it was intended. In a niche above the entrance is enthroned a beautiful statue of St. Francis, representing him holding the holy Rule in one hand, and with the other blessing his children, whom he regards with an expression of love. The space between this and the old building was laid out as a garden and recreation ground for the Sisters. Any one ever chancing to cast a

glimpse at this retired spot during recreation hours will be convinced that the words of St. Francis, which he adapted from St. Paul, have come true: "And whosoever shall follow this rule, peace on them, and mercy." (Gal. VI., 16.) A turret on the roof of this building contains St. Francis' bell that calls the Sisters to their Community exercises.

At the Commencement Exercises, which were most interesting and of high literary merit, held towards the end of June, the Right Rev. Bishop and twenty-eight priests assisted. As a staunch supporter of Catholic education, the Bishop had made it a practice to honor the final exercises of the scholastic year by his presence, thus proving his appreciation of the Sisters' efforts in the cause of elementary and higher education, to which they devote their lives.

The cemetery within the Convent enclosure was consecrated by the Rt. Rev. Bishop during vacation. A crucifix, fifteen feet high, with a life-sized corpus, marked this sacred resting place of the deceased Sisters.

Father Louis Haverbeck, O. F. M., who had been the Spiritual Director of the Community during the last ten years, was now relieved of his office, and succeeded by Rev. Ambrose Sanning, O. F. M., who, after a period of two years, was in turn succeeded by Father Peter Baptist Englert, O.

F. M., who later became Definitor General of the Franciscan Order in Rome.

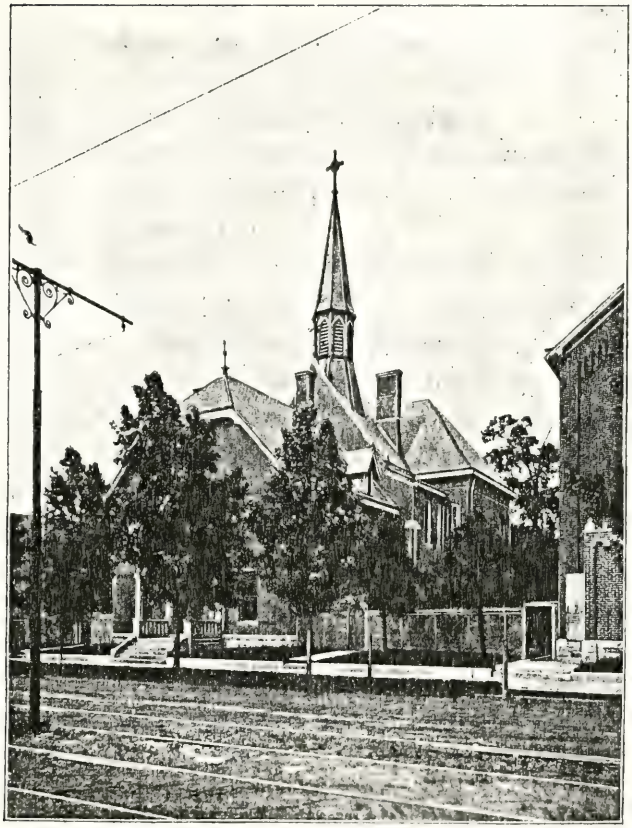
In the Spring of this year, the congregation of St. Bridget's at Indianapolis, donated to the Community the site for a school and Sister's house. Building was begun at once, and the school was opened in the following January, 1881.

CHAPTER II.

St. Bridget's School, Indianapolis.—Solemnities in the Chapel.—Other Schools Opened.

ST. BRIDGET'S school at Indianapolis was opened with one hundred and twenty children and two Sisters, much to the satisfaction of the zealous pastor, Rev. D. Curran. To-day it numbers two hundred and fifty pupils, and is divided into five classes, with as many Sisters. Three of its first pupils, passing the examination with great credit for teachers' license, received positions in the public schools, and achieved distinction in their chosen vocation. Other pupils have obtained good positions in prominent business houses. Of the boys of St. Bridget's school, several have attained the priesthood, and a number of girl pupils have joined religious communities. It is obvious that the advanced branches referred to above, are taught in the academic and commercial department. The course in music is especially notable.

For vacation the Sisters returned as usual to the Mother-house. A Jesuit Father conducted the retreat, this year. At its close the Right Rev.



ST. BRIDGET'S ACADEMY, INDIANAPOLIS, IND.

Donors: First Three Graduates—Miss J. McGee, Miss M. McCarthy and Miss A. Green.

Bishop made the customary canonical visitation, which was preceded by the impressive ceremonies connected with this rite.

For the first time in the history of the Convent, the Forty Hours' Adoration was observed uninterruptedly day and night, in the Chapel.

The May devotions were held in the customary manner, and closed with benediction of the Blessed Sacrament every day.

The same privilege was accorded to the Community during the octave of the feast of the Immaculate Conception, the Blessed Virgin, under this title, being the Patroness of the Convent and Academy. Ever since the first days of the Community this feast was observed with great solemnity, and was always preceded by a novena. This year its observance was made more imposing by the presence of the Right Rev. Bishop, who gave the religious habit to twelve postulants.

With the opening of the scholastic term the following new schools in Indiana were accepted: Aurora, at the request of Rev. F. Hundt; Rushville, at the request of Rev. J. J. Macke; Mount Vernon, at the request of Rev. J. Schoentrup. In Ohio, Rev. H. Brinkmeier called the Sisters to his parish in Carthage, and Rev. S. Heitmann to Middletown.

CHAPTER III.

An Addition to the Buildings, Blessed.—Separate Sunday Services for the Sisters.—Jubilee Mission in Oldenburg.—Death of Rev. Peter Schenkel.—New Schools.

THE extensive addition to the Convent buildings was blessed by the Right Rev. Bishop himself, immediately after the close of the excellent Commencement Exercises of 1882. A large number of diocesan priests, Franciscan Fathers and clerics attended.

Up to this year, the Sisters had assisted on Sundays and feasts at the divine services in the parish church. Henceforth, by an order of the Right Rev. Bishop, issued on July 30th, 1882, the Sisters have their own High Mass, sermon, Vespers and Benediction of the Blessed Sacrament on these days in the Convent church.

In October of this year the celebrated missionary, Rev. F. X. Weninger, S. J., preached the Jubilee Mission in the parish church at Oldenburg. The feast of St. Francis of Assisi, the Founder of the Seraphic Order, occurring on October 4th, was

celebrated with extraordinary solemnity, and the entire Community, Sisters and Academy pupils, assisted. This was Father Weninger's last mission at Oldenburg. He had a special predilection for the place, because, as was related in another chapter, he preached there, in 1848, his first mission in America. In remembrance of this Jubilee Mission, a large granite memorial cross was erected in front of the church.

The parish church of Oldenburg is dedicated to the Holy Family, as is indicated by a beautiful statuary group above its main entrance. The congregation is mostly composed of farmers, the village numbering about eight hundred inhabitants. To demonstrate the influence of surroundings on the development of vocations to the religious state, we take occasion to mention that up to this time thirty-five young ladies of the Oldenburg parish have devoted their lives to the service of God in religion. Six young men, former pupils of the parish school, became priests.

One of these latter, whom the Sisters had rescued from the dangers of poverty-stricken and neglected surroundings, and who was gifted with remarkable talent, after the completion of his college course, joined the society of Priests of the African Missions. After his ordination he was sent to Africa, where he labored for several years for

the conversion of the benighted natives, until sickness, contracted in the fatal climate of that distant country, compelled him to return to Europe. He died at Lyons, France, a victim of his zeal for the propagation of the Faith. Ever grateful to the Sisters of Oldenburg, whose Community had defrayed all the expenses of his course of studies, he remembered them even on his deathbed, and requested that they be informed of his death. Assuredly, he will not forget them in his prayers at the throne of God, a requital which the Sisters esteem as a privilege far more precious than the material aid with which the Community befriended him in the hour of need.

In September, 1882, Father Athanasius Lingemann, O. F. M., called the Sisters to take charge of St. Bonaventure's school, Fairmount, Cincinnati, O. The one hundred and twenty children with whom they opened the classes have since increased to six hundred, and instead of two Sisters, eight are now employed in teaching the parochial schools, while others devote themselves successfully to the instruction of large classes of music and needlework.

CHAPTER IV.

A Disastrous Flood at Lawrenceburg, Indiana.

THE even tenor of the Sisters' work at Oldenburg was not interrupted by any particularly noteworthy events during the first half of 1883. Smoothly the daily routine went on, each Sister intent on the performance of her special duties.

But the Sisters at the school in Lawrenceburg, Indiana, were exposed to the perils of a flood. In February, the Ohio river rose to a height which it had not attained for many years. The streets in the lower part of the town were flooded, communication was interrupted, and great damage was caused to property. St. Lawrence school was in the flooded district, and the angry waters rose to the second story. In consequence, the classes were suspended. The flood caused great suffering amongst the poor, and the Sisters provided for a large number of the needy.

By early Spring the waters had subsided, and the regular routine of duties was resumed.

CHAPTER V.

An Addition to the Building of Holy Trinity's School, St. Louis.—A School in Bridgeton, Missouri.—Illness and Death of Venerable Mother Michaela.

AT St. Louis, Missouri, the year 1884 saw the completion of a large addition to Holy Trinity's school.

In the same year, Rev. J. Schroeder called the Sisters to take charge of his school at Bridgeton, Missouri. This was the last school accepted under Mother Michaela's administration.

As we know, Venerable Mother Michaela succeeded to the office of Superior General after Mother Antonia's death. She was one of the three postulants who awaited the arrival of Mother Teresa to be received into the Community, and therefore one of its foundresses. Humble and retiring, she nevertheless devoted herself unreservedly to the welfare of the Community. She often remarked that the greatest pleasure that the Sisters could give her, was to walk in the footsteps of St. Francis. Like her predecessors, she was averse to all vain display. She fulfilled the duties of her office in the most punctual manner, and was a truly affectionate mother to her spiritual daughters. She led in all the Community exercises, and edified the Sisters by her unobtrusive piety.

Finally, illness, in the twelfth year of her successful administration, assumed an alarming character. The physicians whom the Sisters insisted on calling, diagnosed Bright's disease. Their efforts to effect a cure proved unavailing. The Right Rev. Bishop visited Mother Michaela repeatedly during her illness. As in former trials, the Sisters had recourse also in their present visitation to Our Lady of Sorrows, and implored her intercession for the recovery of their dear Mother. But God had ordained otherwise. The time was at hand when His faithful servant was to be called to her reward. March 2d, she received the Sacraments of the dying with exemplary piety, fully resigned to the rulings of Providence.

As many Sisters as could, came home from the missions to cast a farewell glance at the features of their dying Mother, and to receive her last blessing. For all she had a word of consolation, encouragement and advice, and requested them to remember her in their prayers, that she might be admitted more speedily to the beatific vision of God.

Her increasing illness caused her great pain. The attacks returned more frequently, and medical skill no longer afforded relief. She expired peacefully on April 9th, 1884.

Mother Michaela had filled the office of Superior General twelve years, venerated and beloved by her

spiritual daughters, who now mourned tearfully at her bier. Her mortal remains were conveyed to the Chapel, where the Right Rev. Bishop F. S. Chatard, assisted by a large number of priests, held the funeral services. In his address to the bereaved Community, the prelate dwelt impressively on the deceased's profound humility, holy simplicity, true piety and religious retirement. The body was interred in the Convent cemetery, by the side of Mother Teresa and Mother Antonia.

Mother Michaela was born at Lorup, Hanover, Dec. 29, 1829. At an early age she resolved to devote herself exclusively to the service of God, in the religious state. The sequel shows how well she realized the desire of her youthful heart. Ever cheerful and unassuming, she followed in the footsteps of her Crucified Love, sharing in all the little joys and sorrows of her Sisters. As stated above, on the demise of her predecessor, Mother Antonia, March 26, 1872, she was chosen provisionally Superior General. July 14th, the feast of the Seraphic St. Bonaventure, the assembled Chapter cast their votes, which resulted in her election, by a large majority.

Dearest Mother, we have laid thee
In thy peaceful grave's embrace;
Enter into rest eternal,
Find among the Blessed a place!

CHAPTER VI.

Election of a New Superior General.—Statistics of the Community.—New Schools.—Incorporation of the Community.

AFTER Mother Michaela's death, her Assistant, Sister Clotilda, governed the Community as temporary Superior until vacation, when the election of a new Superior General took place in presence of the Right Rev. Bishop and the Rev. Peter Englert, Director of the Community. It resulted in the choice of Sister Olivia, then Mistress of Novices. Like her predecessors, she accepted the office only at the command of obedience. Sister Clotilda was re-elected Assistant, and Sisters Veronica, Petrina and Stanislaus, counsellors.

On the day after the election, the Community went into retreat. It was conducted by Rev. Father Jerome Kilgenstein, O. F. M.

At its close, Mother Olivia, with her Council, made the appointments for the various missions, after which the Sisters went on their errands of duty. The Counsellors were Sisters Clotilda, Veronica, Petrina, Stanislaus and Aquilina, the present Mistress of Novices. The latter office had been filled respectively by Sisters Aloysia, Amata, Stanislaus, Scholastica and Olivia.

At the time of Mother Michaela's death, the

Community numbered two hundred and thirty-four professed Sisters, forty-eight novices and eleven postulants. The parish schools in charge of the Sisters numbered forty-four.

As the Community continued to increase the Chapel became too small. This need was especially felt when the Sisters were at home during vacation. Therefore, in the vacation of 1885, the spacious Auditorium in the Academy building was used as a temporary Chapel, and the services, the retreat, profession and reception were held there.

In September, 1885, Mother Olivia was now able to grant Rt. Rev. Bishop Spalding's former request for Sisters. They took charge of the school of St. Patrick's parish at Minonk, Illinois, which parish is under the direction of Franciscan Fathers of the Cincinnati Province.

About the same time the Sisters were called to St. Michael's school, Cincinnati, by the pastor, Rev. M. Deselaers.

The year 1885 is an important one for the Community also by reason of its incorporation in the States of Indiana and Missouri, under the legal title of "Sisters of St. Francis of Oldenburg, Indiana." The application to the legislatures of these States had been made some years before, but the matter was left in abeyance on account of the illness and death of Mother Michaela.

CHAPTER VII.

Summer Normal, Examinations.—Grading of Teachers.—Annual Retreat, Vesting and Profession.—New Schools.—Kindergarten.

IN the Normal course, which was held regularly during vacation, the teaching Sisters participated with great interest, convinced of the importance of this periodical review of the various departments of pedagogical science, which revision is for active life, what the retreat is for spiritual life—a strengthening of principles and an adaptation of methods.

After the Normal followed the examination of teachers by the Diocesan School Board. The Sisters employed in the schools of Franklin County, Indiana, were examined also by the County School Board, and received their teachers' license.

At the opening of the school term, the Sisters took charge of the Sacred Heart school at Camp Washington, Cincinnati, at the request of Rev. M. Feldmann. Three Sisters were sent there and began the classes with two hundred and forty children. Now the school comprises nine classes with seven

hundred pupils, and a Kindergarten department, and employs ten Sisters. A Commercial course is also successfully taught, and quite a large class of music and fancy work.

Rev. F. Tegeder, pastor of Cedar Grove, Indiana, who also called the Sisters to his school about this time, did not live to witness the good results they achieved. He died soon after their arrival.



CHAPTER VIII.

Golden Jubilee of the Parish at Oldenburg.—The Right Rev. Bishop's Return from Rome.—His Visit to Oldenburg.—New Schools.

THE parish at Oldenburg celebrated the fiftieth anniversary of its foundation in July, 1887. Grand solemnities signalized this Golden Jubilee. Owing to the absence of Rt. Rev. Bishop Chatard in Europe, the Right Rev. Fintan Mundwiler, O. S. B., Abbot of St. Meinrad, Indiana, celebrated pontifical High Mass. The Provincial of the Franciscans, Very Rev. Jerome Kilgenstein, O. F. M., preached the festival sermon.

Though the Sisters now have their own services in the Convent church, they still take a lively interest in the parish church and the religious functions held there. Hence they duly observed the Jubilee of the parish so dear to their Rev. Founder.

July 31st, the Right Rev. Bishop returned from his journey to Rome. His first visit after his arrival was to Oldenburg. In August he again spent a week there, making the canonical visitation of the Convent and presiding at the Annual Teachers' Ex-

amination. The solemnities of profession and vesting of Sisters occurred as usual. On this occasion perpetual vows were pronounced by a number of Sisters, for the first time in ten years.

At the beginning of the scholastic year, in September, the Sisters took charge of the school at Sedamsville, Cincinnati, at the request of Rev. J. Klostermann, and at New Richmond, Ohio, at the request of Rev. C. Frensch.

The domestic department of the Convent was furnished this year with modern, labor-saving laundry machinery. This, and other improvements made in the course of time, are ample proof that Mother Olivia, as her sainted predecessors, is ever solicitous to make the Sisters' tasks as easy as possible, and to provide for their every welfare.



CHAPTER IX.

Quiet Attention to Duty.—Rome Approves the Constitutions of the Community.—Plans for a New Convent Church.

THE annals of 1888 record no remarkable occurrences. The Sisters devoted themselves quietly and religiously to the performance of their various duties. A welcome interruption was afforded them by the call to the annual retreat, which was conducted in the usual manner by Rev. Father Daniel Heile, O. F. M.

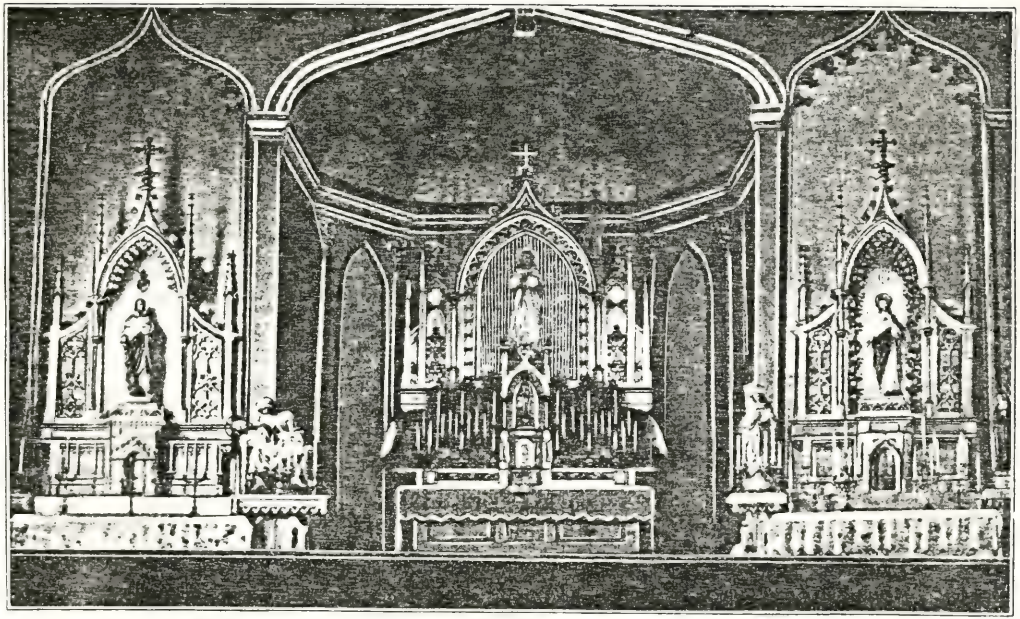
Following this renovation of spirit came the ever-impressive ceremonies of profession and vesting, which were witnessed this year by an unusually large number of visitors. Profession of perpetual vows was made by thirteen Sisters; a large number renewed their vows for the term of five years, and twenty-one novices were admitted to the three years' profession—all this in accordance with the decree of the Sacred Congregation of Bishops and Regulars mentioned in a preceding chapter.

It was also in the course of this year that the Constitutions of the Community were translated

into Latin, by the Rev. P. Bonaventura, O. F. M., in order that his Lordship, Right Rev. Bishop Chatard, might present them for inspection and approbation to the Sacred Congregation at Rome. After the lapse of two years they were received with the approbation for five years.

Owing to the increasing number of Sisters, room in the Chapel had long ago become overcrowded. Therefore plans were carefully prepared for a large new Convent Church and sent to the Right Rev. Bishop F. S. Chatard, who returned them in due time with his approval, and building operations soon began.

In September, 1888, the Sisters undertook the charge of their second school in the diocese of Peoria, being called to Bloomington, Illinois, by Rev. Father Hilary Hoelscher, O. F. M., pastor of St. Mary's church, and also of St. Anthony's school at Evansville, at the request of Rev. C. Seiler. Since his congregation labored under heavy debt, on account of the recent erection of their magnificent church, the Sisters generously consented to build the school-house.



INTERIOR OF THE OLD CHAPEL.
Donors: Misses M. and K. Hord.

CHAPTER X.

A Temporary Chapel.—Laying of the Corner-stone of the New Convent Church.—New Schools.

THE dear old Chapel in which the Community had assembled for thirty years, for divine service, recitation of Office, meditation and prayer, was now doomed to the wrecker's hand. Its site was needed for the new Convent Church. The holy sacrifice of the Mass was offered in it the last time on February 4th, 1889.

Piece by piece, and brick by brick,
With rope and saw, with hammer and pick,
They took the old Chapel down!

Ah, rude was the work, though gently done,
And sad was the triumph the workman won,
When the dear old walls were down!

And many a string of the soul and heart
In sorrow and pain were forced apart,
When the loved old Chapel was down!

No more the altar, so chaste and bright,
Shall lift to heaven its blessed light:
Altar and lights are down!

The tabernacle, that home of love,
Seraphic rest of the Lord above,
Alas, it too is down!

No more the eye is fastened there,
The spirit rapt in silent prayer—
Alas, alas, 'tis down!

Around the walls, no more shall we
The sad procession sorrowing see,
The stations all are down!

And down the saving, sacred cross,
The statues too; O sad, sad loss
Of hallowed emblems — down!

One of the Academy refectories was now furnished as a temporary chapel, and services were held there until vacation time. The altars and organ were transferred to the church of a neighboring village.

March 12, feast of St. Gregory the Great, ground was broken for the new church, and on May 31st, the Right Rev. Bishop laid the corner-stone. The work was placed under the special protection of St. Joseph.

The dimensions of the new church are as follows: Entire length, one hundred and fifty-three feet and seven inches; width, sixty-one feet; height of tower and belfry, one hundred and sixty-one feet.

Above the main entrance stands a beautiful stone statue of the Immaculate Conception, the gift of Miss Frances Stomps, of Dayton, Ohio.

Thanks to the powerful intercession of St. Joseph, in whose special care the work had been placed, and whose protection the Sisters daily invoked, the building was completed without accident.

In September, 1889, the Sisters were called to St. Anthony's school, Streator, Illinois, by Rev. Father Dominic Meyer, O. F. M., and to Delhi, Ohio, by Rev. William Scholl.



PART FIFTH.

1890—1900.



CHURCH OF THE IMMACULATE CONCEPTION, OLDENBURG, IND.

CHAPTER I.

The Blessed Sacrament Transferred to the New Church.—Celebration of the First Mass Therein.—Baptism of Two Converts.—Modern Improvements.—New Schools.

ON January 8th, 1890, Rev. Father Peter Baptist Englert, O. F. M., for many years the zealous Spiritual Director of the Community, who had given much time, thought and labor to the perfection of details in the new Church, was succeeded by a former Rector, Rev. Father Louis Haverbeck, O. F. M., at present the Provincial of the Franciscans of the Cincinnati Province.

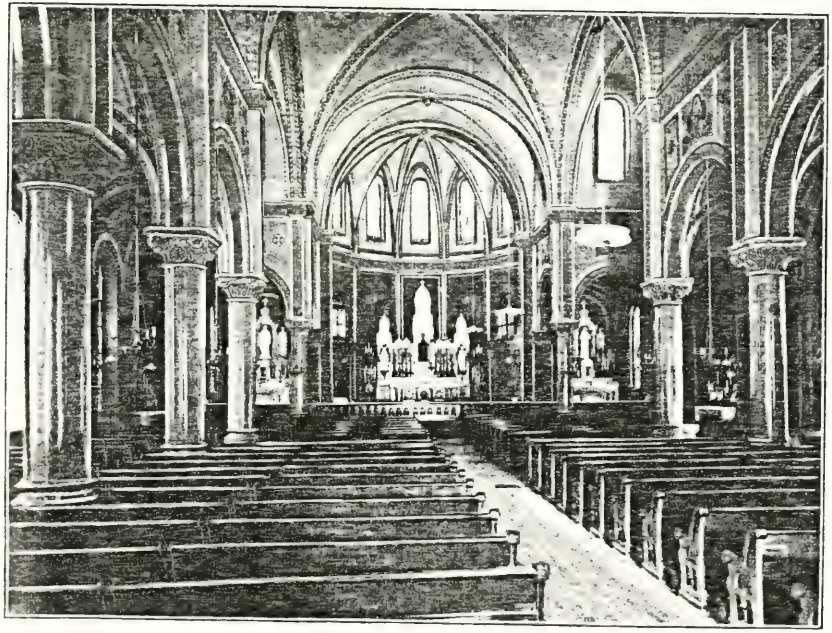
The walls of the beautiful Convent Church rose quickly, and were under roof by the setting in of winter. The interior work was prosecuted most vigorously to advance it at least so far that it might be opened for service at the beginning of the school term, because the increasing number of pupils in the Academy made it desirable to restore the refectory, now used as a chapel, to its original purpose. But only on December 8th was the work sufficiently advanced for the celebration of divine services in the new church. This day, the feast of the Immaculate

Conception, always observed by the Community with the greatest possible solemnity, was this year, one of more than usual importance.

The Right Rev. Bishop arrived on the eve of the feast. Toward evening on the day, December 7th, Rev. Father Louis Haverbeck, O. F. M., Director of the Community, solemnly transferred the Blessed Sacrament to the New Church. The Sisters and pupils chanting the "*O salutaris Hostia,*" and bearing lighted tapers, formed in procession and escorted the Blessed Sacrament from the temporary chapel to the new Church, where benediction was given and the *Te Deum* sung.

The Sisters could not but contrast, on this occasion, the splendor of the new Church with the extreme poverty and destitution of that little room in the first Convent, where, in 1852, the Blessed Sacrament reposed in a tabernacle made of a wooden box, and the lamp burning before it consisted of a hollow turnip decorated with tinsel, which caught fire one day, and was then replaced by a glass lamp.

On the day of the feast, December 8th, the Right Rev. Bishop celebrated the first Mass in the new church. In the afternoon he administered conditional baptism to two pupils, and received their profession of Faith. Both are now zealous members of the Order. On the evening of this festive day, the annual solemn Reception of a number of pupils



INTERIOR OF THE NEW CHURCH.
Donor: Miss Leona Brockmann.

of the Academy into the Sodality of the Blessed Virgin Mary, took place, at which his Lordship, the Right Rev. Bishop, graciously officiated, assisted by the Rev. Rector and other Rev. Fathers.

On Christmas night the new church was illuminated by gaslight for the first time, the gas being manufactured on the Sisters' own premises.

The architect of the church, Mr. D. Bohlen, did not live to see its completion, but his plans were faithfully carried out by his son, Mr. Oscar Bohlen.

The new schools accepted in 1890 were, one at Wichita, Kansas, at the request of Father Athanasius Lingemann, O. F. M., and another at North Fairmount, Cincinnati, at the request of Rev. F. J. Kessing.



CHAPTER II.

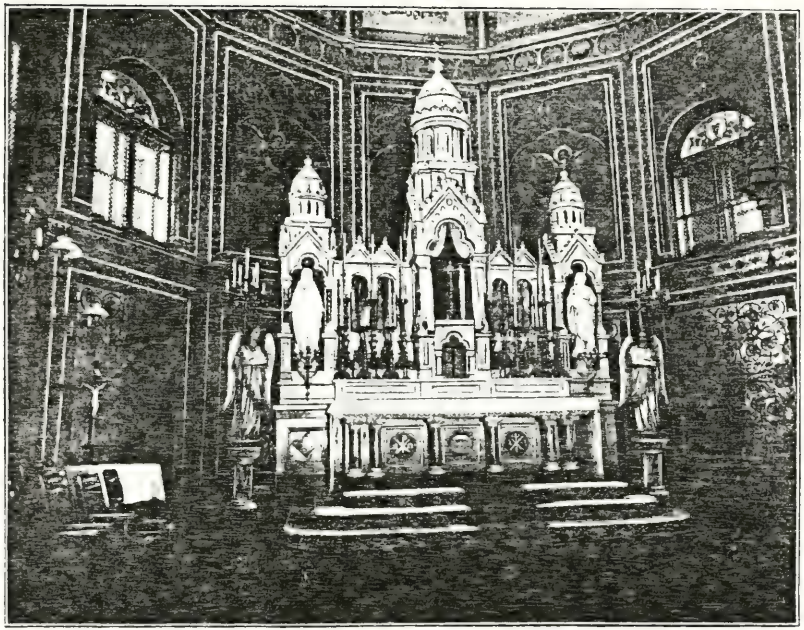
Annual Commencement.—Consecration of the New Church.—The High Altar.—Shrines.—A New School and Kindergarten.

FEBRUARY 9th, 1891, Sister Clara departed this life, in her seventy-eighth year. She was the first one to be buried from the new church. Her last wish on earth had been to see it completed, and it was gratified.

In June, the erection of the high altar was begun, and completed July 1st. It is a work of art, in marble and onyx.

The annual Commencement Exercises were this year postponed to July 1st, as the solemn consecration of the Convent church was set for July 2d. An uncommonly large number of priests, benefactors and friends of the Community were in attendance at the two-fold solemnity. At the close of the most interesting and excellent Commencement Exercises, the Most Reverend Archbishop Elder, of Cincinnati, distributed the prizes, assisted by the Right Rev. Ordinary, Bishop Chatard.

The solemn consecration of the new Convent



MAIN ALTAR.
Donor: Mrs. C. Droppelmann (née Maag).

Church took place on July 2d, the feast of the Visitation of the Blessed Virgin Mary. The ceremonies were performed by the Right Rev. Bishop Chatard. The pontifical High Mass, which followed, was celebrated by the Most Rev. Archbishop Elder, of Cincinnati, O., thirty priests assisting. The sermon was preached by the Very Rev. Jerome Kilgenstein, O. F. M., at this time Provincial of the Franciscans. At the consecration, the relics of St. Boniface, Bishop and Martyr, and of St. Clement, Pope and Martyr, were placed in the high altar.

The interior of the Convent Church is a veritable marvel of beauty, with its marble altars, magnificent pipe organ, stained glass windows, exquisite altar railing and massive oaken pews. Whoever really desires to see an architectural gem in the purest of settings, must visit the Oldenburg Convent church.

The ceremonies of consecration, so replete with symbolism and full of eloquence in meaning, were carried out by the officials of the day in a faultless manner, under the efficient direction of the Very Rev. P. Baptist Englert, O. F. M., Master of Ceremonies. The church was crowded by visitors from far and near, many of them former pupils, or parents of those now in the Academy.

Besides the high altar there are two side altars, the same in style and material as the high altar, which were erected at a later period. In addition to

these, the church contains the following artistic, small shrines: Shrine of the Holy Face, donated by Miss Rose Stomps; Shrine of Our Lady of Perpetual Help, donated by Mr. and Mrs. Henry Dillhoff; statue of St. Ann, donated by Mr. and Mrs. A. Joseph Nurre; shrine of St. Dominic and the Holy Rosary; shrine of St. Anthony of Padua, the great Wonderworker of the Seraphic Order, and the shrine of the Pieta.

Another most generous and appropriate gift to the grand Convent Church, this in token of the Community's Golden Jubilee, is a most beautiful golden chalice, presented by the loyal benefactress of the Convent, Mrs. (Korte) Moormann, of Cincinnati. Mention of this noble woman has been made in one of the foregoing chapters, as one of the two pupils who considered herself highly honored to furnish the first and miniature oratory of the Academy. Frequently since, has she opened her liberal hand and heart to supply here a chasuble, there a statue, or to surprise the dear Sisters in her own ingenious and unique manner. Her daughter has attended the Academy for the past five years and belongs to the Class of 1902. What beautiful generations, those reared successively neath the blessed and special guardianship of Heaven's Immaculate Queen!

A beautiful set of stations of the Cross, in alto relievo, which had been canonically erected and

blessed some time before, adorns the walls. All statuary was imported from the famous Art Studio of Mayer, of Munich.

The entire aspect of the sublime structure is inspiring, devotional and pleasing beyond description.

The Sisters' work continued to expand. At Cincinnati the schools of St. Francis parish had been reorganized by the Franciscan Fathers, and they summoned the Sisters of the Community of Oldenburg to take charge of the girls' classes. The six hundred and eighteen pupils which they comprise, are taught by eleven Sisters. A Kindergarten, with ninety little ones, was also organized and continues to flourish. The classes in music and fancy work are unusually large.



CHAPTER III.

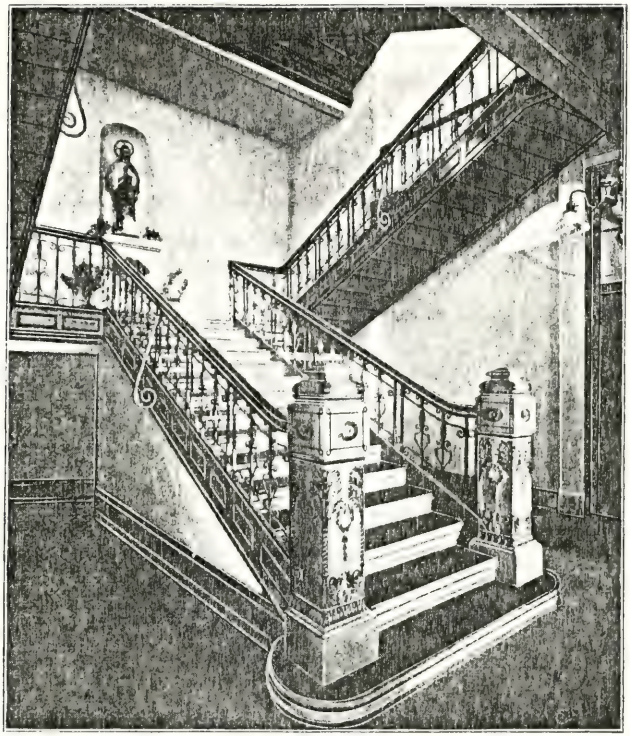
New Schools.—Aggregation of the Community to the Arch-confraternity of the Holy Face.—Confirmation of the Community's Constitution by the Holy See.

IN St. Bridget's parish, Indianapolis, the Rev. D. Curran opened a school for colored children, and placed the Sisters in charge. It is still conducted by them with blessed results, the only one of its kind taught by the Sisters.

In this same year, 1892, the school at North Delhi, Ohio, was accepted by the Sisters at the request of Rev. Messmer.

In April, the Community was aggregated to the Archconfraternity of the Holy Face, and since then the month of April is always observed with special devotion.

In June, after the annual Commencement Exercises of the Academy, at which again, as usual, a large number of priests and friends of the Institution assisted, the Right Rev. Bishop blessed the shrines of the Holy Face and of Our Lady of Per-



Main Convent Stairway.
Donors: Misses J. and R. Olberding.

petual Help. An indulgence of forty days, to be gained on the feast of the Visitation, July 2d, was granted to the Community, and a plenary indulgence in perpetuity for the 27th of July, under the usual conditions, including a visit to the Shrine of Our Lady of Perpetual Help.

The Constitutions of the Oldenburg Community of Sisters of St. Francis, this year received the approbation of the Holy See. This approbation, when granted for the first time, is always given for a definite term of years, so as to enable the Community concerned to apply for changes that may seem desirable.

The following document was issued at the time:

DECREE.

The Constitutions of the Sisters of the Third Order of St. Francis of the Community of Oldenburg, Diocese of Vincennes, in the United States of North America, having been submitted for revision to this S. Congregation for the Propagation of the Christian name, a commission especially appointed for the purpose, under the presidency of His Eminence Cardinal Camillus Mazzella, discussed them in mature deliberation, and deemed the aforesaid Oldenburg Institute of Sisters of the Third Order of St. Francis, very commendable and deserving of well-merited praise; its constitutions, however, into which the modifications exhibited in the present copy are to be inserted, shall be again submitted to this S. Congregation, after an experiment of five years.

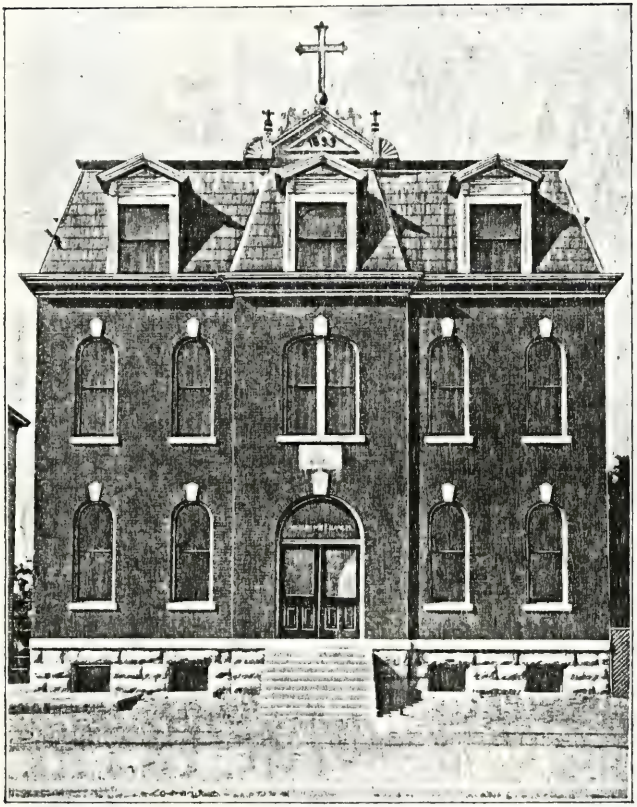
Which sentence, having been referred to our Most Holy Lord, Pope Leo XIII., by the subscribed Secretary of this S. Congregation, was benignly approved and confirmed by His Holiness, who ordered the present Decree relating to this matter to be issued.

Given at Rome, from the palace of the S. Congregation for the Propagation of the Faith, on the 5th day of August, 1891.

JOHN CARDINAL SIMEONI, *Prefect.*

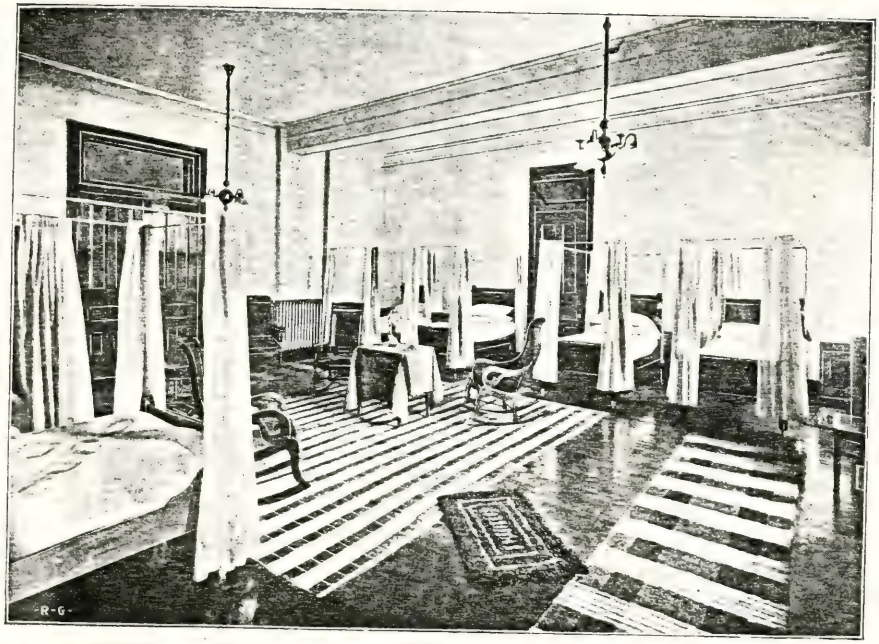
IGNATIUS, Archb. of Damiata, *Secretary.*





ST. ANTHONY'S SCHOOL, STREATOR, ILL.

Donor: Miss E. Schuetz.



INFIRMARY.
Donor: Miss Rosa Moormann.

CHAPTER IV.

New Buildings.—The Community Receives the Holy Father's Special Blessing.—Extraordinary Privileges Granted to the Community.—Consecration of the New Side Altars.

IN 1893, the Sisters erected a new school house and dwelling in Streator, Illinois.

In Oldenburg another building was added to the Convent, which was to serve exclusively as an infirmary for the sick Sisters. According to the spirit of St. Francis, invalids and infirm Sisters receive the utmost care and attention.

On the occasion of the Golden Jubilee of the Episcopacy of our Holy Father Leo XIII., the Community sent a contribution to Peter's Pence, the receipt of which His Holiness formally acknowledged by sending, on February 18th, his special blessing to the Sisters, a privilege which they esteemed highly and for which they were truly grateful.

And yet another special and extraordinary privilege was granted to the Community this year. The Sisters were made partakers of all the indulgences

and spiritual favors accorded to the First and Second Order of St. Francis. This Prerogative was obtained for them by their Reverend Rector, Father Louis Haverbeck, O. F. M. The Brief of the S. Congregation of Indulgences is dated November 25th, 1893, coinciding with the feast of St. Catherine, Virgin and Martyr, who is co-patroness of the Pupils' Sodality of the Blessed Virgin, and patroness elect of "The Class."

The side altars, harmonizing in style and material with the high altar, were now erected in the new church, and the Right Rev. Bishop had the kindness to perform the ceremony of consecration, on which occasion twelve priests and a number of Franciscan clerics assisted. These beautiful altars and shrines were made by the firm of H. & F. Schroeder, Cincinnati, Ohio. Fraught with so many special spiritual favors and privileges, the year 1893 is one of the most auspicious in the history of the Community.

CHAPTER V.

Vacation and Retreat.—Electricity as Illuminating Agent.—St. Henry's School, at St. Louis, Missouri, Accepted.—Its Destruction by a Tornado.

THE annual return to the Mother-house for the vacation and retreat of 1894, gave the mission Sisters an opportunity of admiring the beauties of the new Convent church at their leisure. And it is but human nature chastened by religious devotion, that they rejoiced at the splendor of their Divine Spouse's earthly habitation in their midst, erected and furnished thus grandly by the fruits of their daily toil.

The retreat was preached in the new church. Vacation ended, the Sisters received their appointments, and hastened away, each one to her post of duty.

During this year, electricity was introduced for the lighting of the Church, Academy and Convent. For this purpose and as a motor of the pipe organ, elevators, and other machinery, the Community erected its own electric plant.

In 1894, the Sisters took charge of St. Henry's school, St. Louis, Missouri. It was organized with

four classes, containing one hundred and ninety-three pupils, taught by four teachers.

This school is located in the district visited by a tornado. A description of this terrible experience follows here in token of gratitude toward Divine Providence for the miraculous preservation of the Sisters.

It was on May 27th, 1896. A tornado rose suddenly, and swept over a great portion of the city. St. Henry's parish buildings contained the Chapel, school and Sisters' dwelling. Six Sisters and a pupil were in the latter at the time. When the darkness became so intense that it interfered with the Sisters' occupations, one of them went to the Chapel, situated in the second story, to pray before the Blessed Sacrament. Another Sister, intending to join her, stopped at the foot of the stairway, held back, it seemed to her, by some invisible power. She thought to herself: "Is it a good or bad angel that detains me?" A few minutes later she was convinced that her guardian angel had protected her and saved her from an awful death. For whilst she was thus hesitating, the building began to shake on its foundations, and the upper story, with all its contents, fell crashing to the ground. The Sister in the Chapel found herself pinned to the floor, covered by the falling ruins. Fortunately, pieces of joists and planks had formed a kind of roof over



St. Henry's School After the Cyclone of 1896, St. Louis, Mo.

her, so that she received no injury. But so completely was she covered up, that only one hand remained free. The storm, moreover, robbed her of her veil, which was never found. Her imprisonment lasted about three-quarters of an hour, when Rev. Father Von Brun and another gentleman succeeded in rescuing her from her perilous position. On joining the other Sisters, she said: "When I expected to die I made an act of love of God, and thought, 'Now you will soon be in eternity.' But when death came not, I began to implore St. Anthony to extricate me from my prison, and prayed for the repose of the souls of my Sisters below, deeming their preservation impossible."

At Holy Trinity's, the Sister Superior, on noticing the coming of the storm, said to the Sisters: "Let us say the rosary in honor of the Sorrowful Mother, to invoke her protection." No doubt, their fervent prayer was graciously heard, and the threatened Sisters at St. Henry's owe, in a measure, their preservation to these petitions.

When Archbishop Kain and Bishop Bonacum next day visited the scene of disaster, at St. Henry's, they remarked that the Sisters' escape from all harm was truly miraculous.

This is but one of the many instances of the special protection which God has extended to different members of the Community. The accom-

panying illustration shows the fearful havoc wrought by the tornado.

The signal intervention of our Blessed Mother in the preservation of the Sisters in the above mentioned fearful visitation, intensified their desire to render loyal homage to our Lady of the Holy Rosary. This desire was now speedily and fully gratified by the enrollment of the Community into the Archconfraternity of the Holy Rosary, of New York. The Decree, securing to them all the indulgences and privileges incident to the admission of religious communities, was obtained through the instrumentality of the Rev. Rector, P. Pius Niehaus, O. F. M. He it was, also, who designed and dedicated the beautiful shrine of the Holy Rosary Group and that of St. Anthony.

Classes were suspended until the fall term at St. Henry's school. On September 7th, a temporary Chapel and school were opened. The Sisters, meanwhile, were the welcome guests of their fellow-sisters at Holy Trinity's. The pastor of St. Henry's, Rev. J. Hoffmann, did everything in his power to assist the Sisters during this time of trial.

CHAPTER VI.

Calm Prosperity.—Progress of the Academy.—Death of Several Sisters.

NO remarkable occurrences appear on the records of 1895. The Sisters devoted themselves calmly and faithfully to the pursuits, which holy obedience assigned to them at home and abroad. And God's blessing prospered their efforts.

The Academy continued to flourish, both as regards the results achieved and the number of pupils. The annual Commencement exercises convinced visitors of the excellence of the education imparted, demonstrating that it is calculated both for the improvement of the mind and heart and for the development of the pupils' natural abilities. Instruction in Christian Doctrine and the practices of religion occupy a foremost place in the curriculum of studies. For, "What doth it profit a man if he gain the whole world, and suffer the loss of his own soul? Or what exchange shall a man give for his soul?" (Matt. XVI, 26). The academic, scientific and commercial courses, music, drawing, painting in oil and water colors, type-writing, the female handicrafts of plain and fancy sewing, embroidery, crocheting, etc., receive the most scruplous attention. The pupils' productions, ornamental as well as useful, are placed

on exhibition at the end of the scholastic year in the Art Hall. But the annual closing exercises are not planned as a mere exhibition for vanity's sake; they are not an empty show of well-drilled pretense. They are the well-merited recognition of the pupils' diligence and progress; they are an encouragment to persevere in those habits of application and endurance that were inculcated during the year, and alone insure success in life.

The good example of the Sisters, their calm serenity, their unobtrusive piety, their modest demeanor, their mild cheerfulness, yea, even the peaceful atmosphere in which they move—all these are so many incitements to their young charges to "mind the things that are above, not the things that are upon the earth." (Coloss. III, 2.) This is conclusively demonstrated by the fact that of the number of their pupils fifty-four have, so far, chosen the religious state, and of these, thirty-six have joined the Order of St. Francis in the Oldenburg Community.

During 1895, the Community lost, by death, nine dear and deserving members. They have gone before to receive, we hope and pray, the reward of eternal life.

Dear spouses of Christ, your days were soon o'er;
Peace to your spirit, and tears for your worth!
We'll meet you again on eternity's shore,
When done with the crosses and trials of earth.

CHAPTER VII.

A Newly Ordained Priest's First Mass in the Convent Church.—Silver Jubilee of a Number of Sisters.—The Community is Received, with Extraordinary Privileges, into the Archconfraternity of the Holy Rosary.—Villa Santa Clara.

A NEWLY ordained priest, Rev. F. Gaudentius Schuster, O. F. M., on July 26th, 1896, feast of St. Ann, celebrated his first Mass in the Convent church, with due solemnity. His sister is a member of the Community, and he selected this sanctuary to be the scene of his happiest day in life to enable her to be present, a favor for which she and the whole Community were duly thankful.

On the same day thirteen Sisters observed the twenty-fifth anniversary of their profession.

In this month, also, the whole Community was admitted into the Archconfraternity of the Holy Rosary. The regulations of this pious association do not permit the establishment of a branch confraternity in female religious communities. Therefore, the Sisters were individually enrolled in the lists of the Dominican Fathers in New York, with all the privileges, however, usually granted to the confraternities canonically erected, viz.: 1. On the feast of the Holy Rosary the same indulgences can be gained that are granted for Portiuncula. 2. The in-

dulgences can be gained by the Sisters on missions, if they visit their parish church. 3. During his term of office, the Director of the Community has the faculty of blessing rosary beads according to the Dominican rite, and to apply to them the same indulgences as the Dominicans, as previously intimated.

These are, certainly, great privileges, fully equal to that obtained previously for them by Rev. P. Louis Haverbeck, O. F. M., viz.: of participating in all the indulgences of the three Orders of St. Francis.

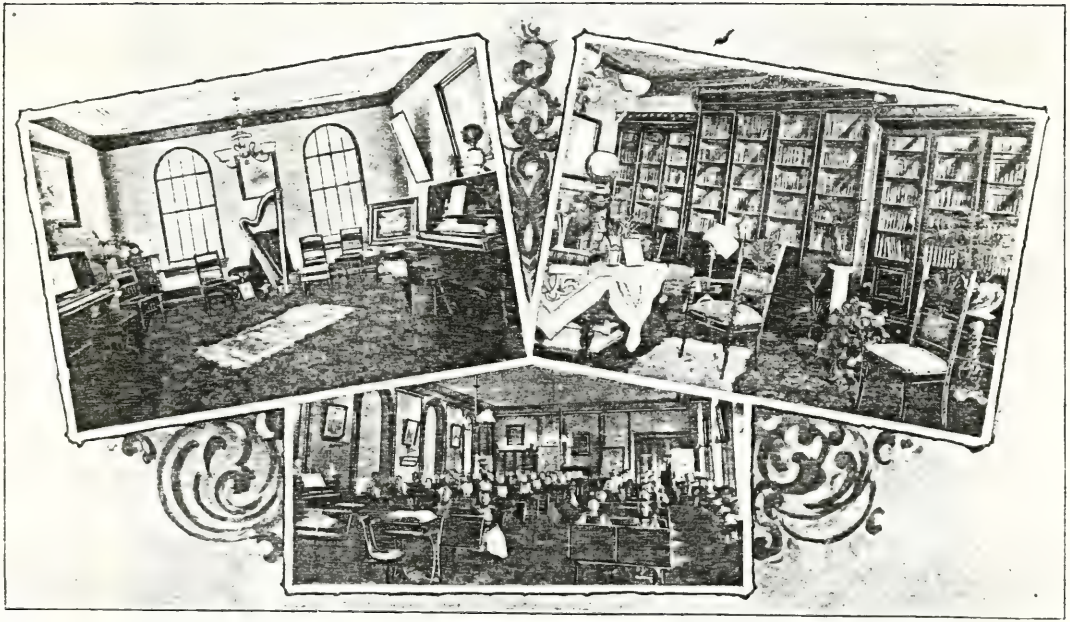
A most happy one was, then, the year 1896, both in spiritual and temporal respects.

In this same year, the Right Rev. Bishop McCloskey, of Louisville, Ky., wrote an autograph letter to Mother Superior, urgently requesting Sisters to take charge of a school in his diocese. But scarcity of teachers compelled her to decline, at least for the present, the flattering proposal.

About one mile from Oldenburg, where the broad acres of their well-tilled farms expand, the Sisters, this year, erected a handsome and spacious country house, which serves as a rural resort for such of the Academy pupils as wish to spend their vacation at the Convent. Here they enjoy country life with real zest. St. Clara Villa, as this woodland home is called, is a favorite haunt of their weekly walks and outings. It was blessed, and the stations of the cross erected by Rev. P. Pius, Rector.

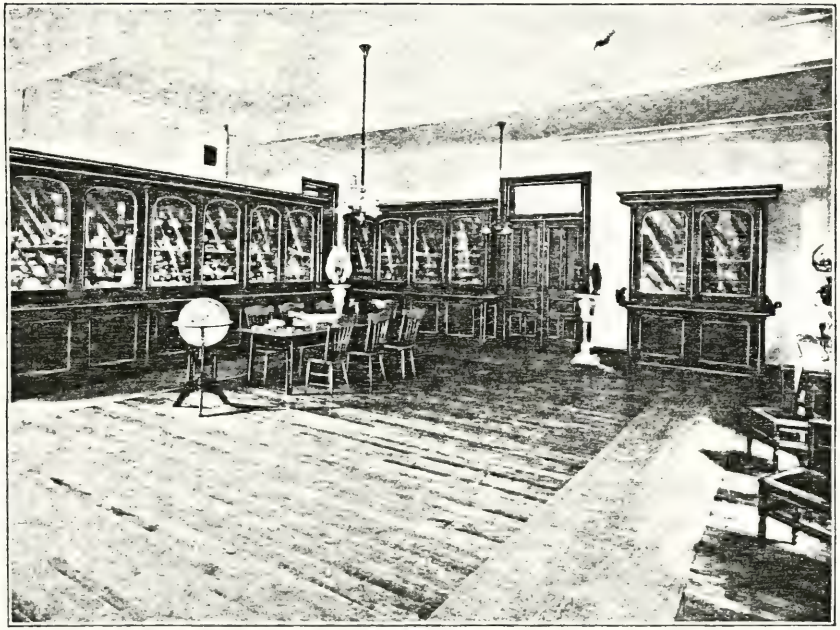


FRONT VIEW OF THE ACADEMY.
Donor: Mrs. H. Clasgen (née Olberding).



CONCERT ROOM. STUDY HALL. REFERENCE ROOM.

Donor: Miss H. Fitch.



MUSEUM.
Donors: Misses Cleona and Cora Hackmann.

CHAPTER VIII.

A New Convent and Academy Building.—The Church Frescoed.—A New Cemetery.—Laying of Corner-stones.—Awarding of Contracts.

AS the old Convent and Academy building had long since grown too small for the accommodation of the numerous inmates, and besides, were in need of thorough repair, it was deemed both expedient and more economical to erect new structures. With the approval and encouragement of the Right Rev. Bishop Chatard the Sisters therefore resolved to build a large and well-appointed new Convent and Academy. In January, 1898, the plans were ready. In the course of years, new additions to the Convent had been built in accordance with the means and exigencies of the Community, but the erection of a Convent adequate in size and arrangements to the needs of the Community had always been deferred, in order to avoid the burden of indebtedness. This had always been scrupulously avoided in conformity with the views of the sainted Founder. Now necessity was made a virtue.

The corner-stone of one wing of the new Academy building was laid in 1898, by Rev. Father

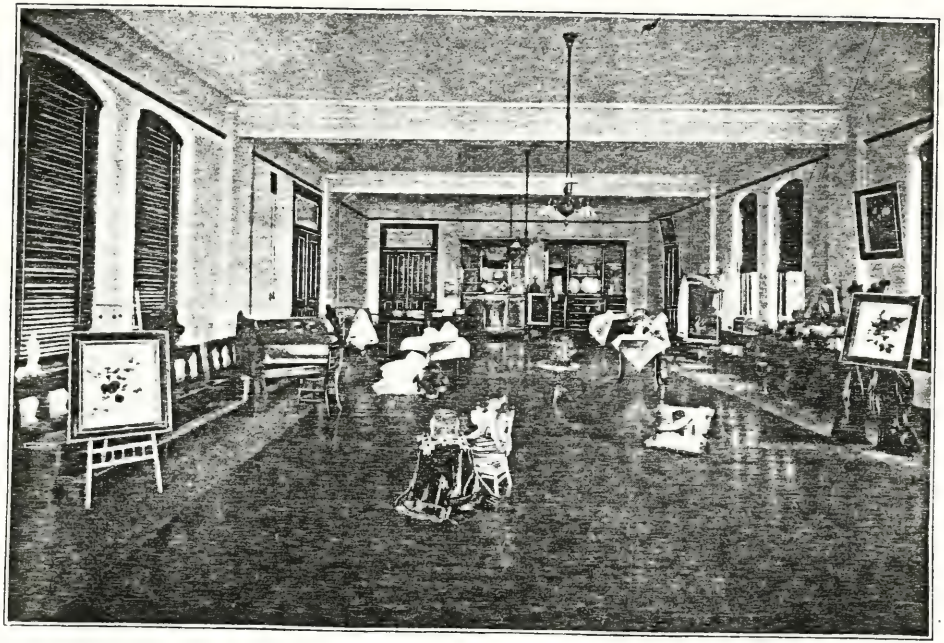
Pius, O. F. M., and the foundation was completed before winter set in.

The Convent Church was this year beautifully frescoed by the eminent fresco painter, R. Bachman, of New York City. His work greatly enhanced the artistic effect of the architecture, and is declared by critical judges a masterpiece of mural painting. The oil paintings, consisting of eight groups, four full figures, and fourteen busts, were executed by the noted artist, W. Lamprecht, also of New York City. They represent respectively, St. Francis Receiving the Bull of Approval of the Rules, St. Francis Giving the Rules to St. Clara, Jesus Blessing Little Children, Christ Among the Doctors at the Age of Twelve, then four groups of Angels. The full figures, Angels of the Sanctuary, then King David and St. Cecilia. The busts are: the four great Doctors of the Church; then St. Bonaventura, Francis de Sales, Thomas Aquinas, St. Louis, St. Peter Baptist, St. Margaret of Cortona, St. Catherine of Alexandria, St. Agatha, St. Elizabeth of Hungary, St. Angela Merici.

Hitherto, the Community's cemetery had been within the confines of the Convent grounds. The extension of the new building necessitated its removal. Hence the Community bought four acres of land adjoining the parish cemetery, to which the remains of the dear departed were reverently trans-



North View of St. Theresa's Hall.
Astronomical Revolving Dome on West Roof.
Donors: Miss E. and C. Burdick.



MATER ADMIRABILIS HALL.



ST. LUKE'S STUDIO.
Donor: Miss A. Huelfeld.

ferred. A vault was built there, and a mortuary chapel erected over it.

The corner-stone of the main building, intended for the Convent, was laid by Rev. Father John C. Heitmann, Director of the Community, August 14, 1899. On November 21st, feast of the Presentation of the Blessed Virgin, the contract was awarded to the firm of Harig & Brueggemann. Mr. Oscar Bohlen wrote out the specifications and calculations of the plans, designed with uncommon architectural ability, by Very Rev. P. Englert, a former esteemed Rector of the Community, with whose needs he was well acquainted.

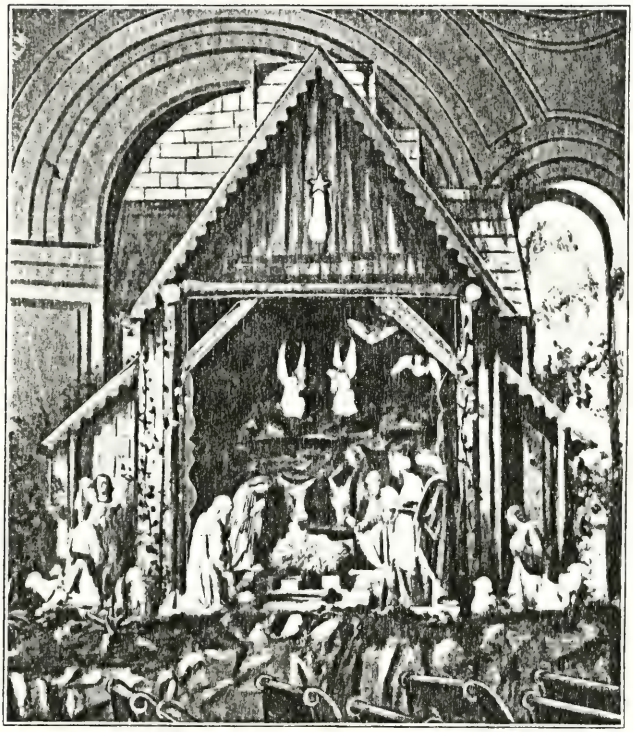
During this year two new schools were accepted, viz.: St. Joseph's, in Cincinnati, at the request of Rev. William Scholl, who had become permanent rector of that parish, one of the oldest and most prominent of the city, and the school at Princeton, Indiana, at the request of Rev. Ledvina.

CHAPTER IX.

A New Christmas Crib.—Final Approbation of the Community's Constitutions.—Laying of the Corner-stone. — New Schools. — Solemn Midnight Mass.

AMONG the many forms of Catholic devotion introduced by the Franciscan Order, one of the most popular is that to the Infant Jesus, with its inspiring representation of the Manger of Bethlehem, or the so-called Christmas Crib.

St. Francis himself had a great devotion to the Nativity of our Divine Lord. "It is the feast of feasts," he said of Christmas. He was convinced that, if this divine mystery could be represented according to nature, it would have a strong religious effect upon all Christians. Would the Church approve such an innovation? He laid the question before the Sovereign Pontiff, and received a favorable answer. It was on the 10th of December, 1223. He lost no time. He sent a message to a nobleman at Grecio, a man of high birth and elevated mind, whom he knew to be a devoted friend. "I wish to keep Christmas night with you," he said, "and if you will agree, this is how we will celebrate it. You will



CRIB.
Donor: Miss Josie Becker.

choose a place in your woods, a grotto, if there is one. You will put in it a manger with hay. There must be an ox and ass. It must be as much as possible like the stable at Bethlehem. I want for once to see with my own eyes the birth and poverty of the Divine Infant." The nobleman entered warmly into the idea of his holy friend. All was prepared as he had proposed. The brethren in the neighboring convents were informed of it, and the village people were invited. When the time came, an immense multitude, carrying torches and lighted tapers, went to the ceremony. The woods seemed as though on fire. The brethren sang hymns, which were taken up by the people and repeated by the echoes of the forest. Francis was at the head of the devout assembly, close to the crib. He seemed fascinated, enraptured and melted with tenderness.

At midnight, the Mass began in the middle of the woods, over the crib itself. The Saint wore the Levite's tunic as deacon of the Mass, and sang the gospel in a clear, sweet, sonorous voice. His whole soul seemed to pass into the touching narrative of the evangelist. Then he preached on the birth of that King in poverty, the Saviour of the world. With loving tenderness, he called Him the Child of Bethlehem. All who were present were in a sort of rapture. John of Grecio, who had prepared the festival, affirmed that at one moment he saw in the crib an

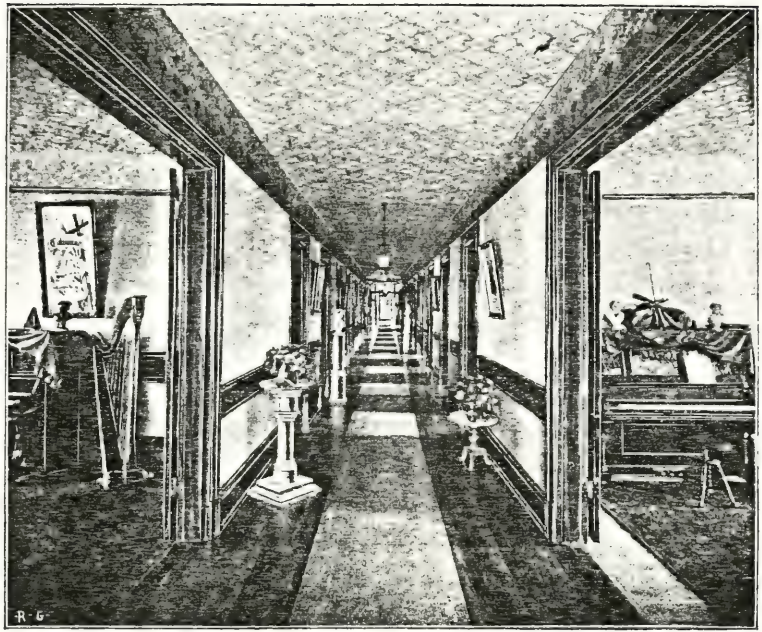
infant of marvelous beauty, doubtless the Divine Infant, and that St. Francis embraced the Child. The people returned home after the celebration with hearts filled with joy, and preserved ever after an unfading memory of all they had beheld.

This is the origin of the Christmas Crib, which henceforward was introduced into Franciscan and other churches throughout the world.

It had long been the Sisters' desire to have a crib in their church on Christmas to correspond with its beautiful architecture, and worthy, in some manner, of the event it commemorates. On Christmas, 1898, their wish was gratified. A most beautiful crib was erected, the work of one of their own members, Sister Anastasia. The figures are nearly life size, and executed in a manner true to nature. Compared with the most expensive imported statutary of the kind, they are works of art.

In January, the Sisters received the sad announcement, that Right Rev. Bishop Chatard had suffered a paralytic stroke, and was in a critical condition. This information was a great shock to the Community, all the more so, as he had but recently been in their midst, seeming in perfect health. Community prayers were immediately ordered to be said for him.

As usual, whenever feasible, the vesting of novices and the profession of Sisters took place on



Music Corridor.
Donor: Miss C. Benzinger.

the feast of St. Ann, July 26th. This year, the retreat which always precedes these ceremonies was preached by Rev. Father Ubaldus Webersinke, O F. M.

On September 2d, the experimental quinquennial term having expired, the Constitutions of the Community received the final approval of the Holy See.

The following decree of the S. Congregation of the Propaganda was issued with regard to this matter:

DECREE.

The Sisters of the Third Order Regular of St. Francis, whose Mother-house is situated at Oldenburg, in the diocese of Indianapolis, in the United States of North America, having urgently requested this Sacred Congregation of the Propagation of the Faith, that their Institute be approved by the Holy See, and that its Constitutions, which, in the year 1891 were already given a probationary approval for five years, be confirmed for all future times, the Most Reverend Commission for the Examination of New Rules of Religious Institutes, to whom the matter was referred, under the presidency of His Eminence Camillus Mazzella, Cardinal of the Holy Roman Catholic Church, has deemed it expedient to issue the following resolutions.

As the aforementioned Institute is recommended in terms of the highest praise by the Rt. Rev. Ordinaries in whose dioceses there are houses of the Sisters, because of its usefulness, and because the modifications communicated to the Sisters by decree of August 5, 1891, have been faithfully

carried out by them, therefore the Commission deems it advisable to grant the Decree of Approbation to the aforenamed Institute of the Sisters of the Third Order Regular of St. Francis, of the Oldenburg Community, and to approve for all the future their Constitutions, provided the corrections made by the same Most Rev. Commission be incorporated in the text in accordance with the copy accompanying this Decree.

This resolution, which in an audience of August 1, 1899, was referred to Our Holy Father Pope Leo XIII. by the undersigned Secretary of the above named Sacred Congregation of the Propagation of the Faith, His Holiness fully ratifies and confirms and orders the present Decree bearing thereon to be issued.

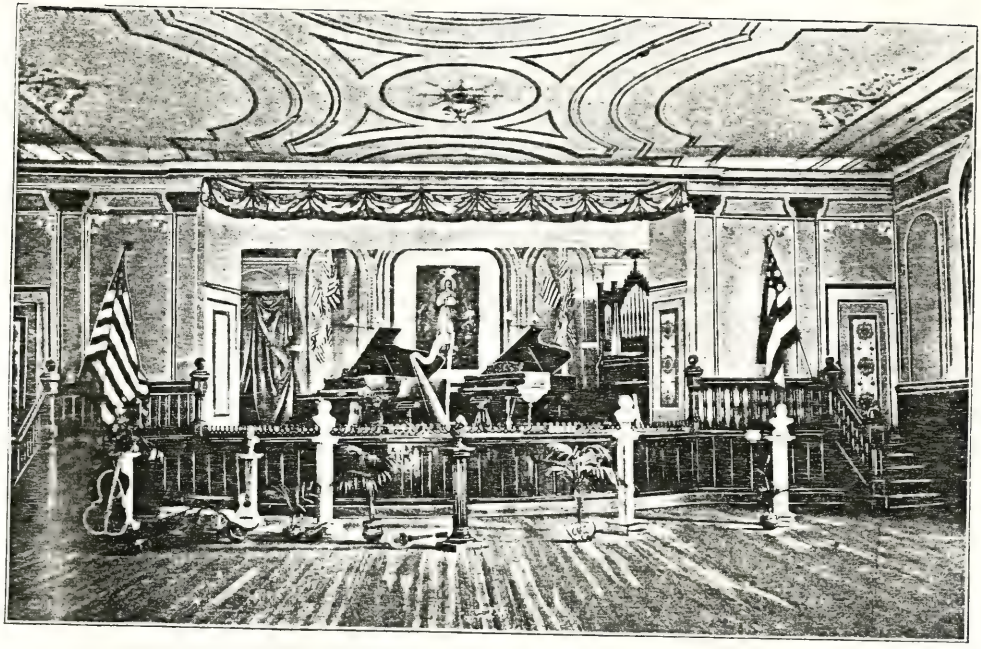
Given in Rome, from the palace of the Sacred Congregation of the Propagation of the Faith, August 7th, 1899.

For His Eminence the Cardinal Prefect,

ALOYSIUS VECCIA, *Secretary.*

This year, the Sisters were invited to found an Academy and to take charge of parochial schools in Texas. On account of the scarcity of Sisters, the request had to be refused, two schools having been accepted shortly before, viz.: at Kansas City, Missouri, at the instance of Rev. Father Stephen Hoffman, O. F. M., and at Bridgetown, Ohio, at the request of Rev. H. Ellerbrook. Moreover, a Kindergarten department had been opened in the parish school at Camp Washington, Cincinnati.

In December the Right Rev. Bishop returned from Rome, greatly improved in health. He soon



STAGE—AUDITORIUM.
Donor: Miss C. Schroeder.

visited the Sisters and remained at Oldenburg several days.

The new Christmas crib was set up for the feast of the Nativity, and the Sisters assisted at Midnight Mass. The close of the year, 1899, was also marked by the special privilege of the Holy Father, as in so many churches throughout the world, by a solemn midnight Mass in the Convent Church, and the new year 1900 was ushered in by the celebration of the holy mysteries of the altar, an event which impressed itself indelibly on the memory of all present. The same privilege was accorded by His Holiness for the vigil of the New Century; to this was added the gracious permission for the exposition of the Blessed Sacrament from six A. M. till noon on New Year's day, to draw down upon the Community the special blessing of Him, who controls all human destinies.

The *Te Deum,* ascending to Heaven on these festive occasions from the grateful hearts of the Sisters, was an appropriate expression of thanksgiving for the many benefits and signal blessings received by the Community during the second half of the closing century.

CHAPTER X.

Commencement Exercises.—Elections.—Dedication of the Academy Oratory.—First Communion and Confirmation.—Vesting and Profession.

THE illness, and subsequent journey to Europe, of the Right Rev. Bishop Chatard, prevented his presence at the Commencement Exercises in 1899. The premiums were distributed by the Auxiliary Bishop of Indianapolis, Right Rev. D. O'Donaghue.

He also presided at the elections, held in the Community, in July. Venerable Mother Olivia was re-elected to the office of Superior General, which she had so conscientiously, successfully and acceptably filled for so many years. The Assistant, and the counsellors were also re-elected, with the exception of Sister Stanislaus, who died August 18th, 1893, when Sister Aquilina was chosen to fill her place.

The Right Rev. Denis O'Donaghue, Bishop of Pomario, and Auxiliary of Indianapolis, who presided at the election, representing the Ordinary, was no stranger to the Sisters, for in his capacity of

Chancellor of the diocese he had proved himself a kind and considerate friend. Hence they esteemed it a high privilege to be permitted to greet him when he came to them robed in the pontifical purple of the episcopal office.

On February 2d, 1900, feast of the Purification of the Blessed Virgin, the oratory in the new Academy was blessed and the Stations of the Cross which had adorned the Sisters' former Chapel were, after a thorough renovation, placed therein by canonical erection. A beautiful altar in white and gold, Romanesque in style, forms the principal ornament of the Oratory. It was the generous gift of Mrs. H. Dillhoff, whose daughter, Sister M. Clarissa, is among the teachers of the Academy. A lovely statue of the Immaculate Heart of Mary, to which the little chapel is dedicated, occupies the main niche, while angels with scrolls bearing the inscription, "*Tota Pulchra Es, Maria,*" "*Et Macula Non Est In Te,*" fill the niches on either side. The new pews are of quartered, golden oak, and correspond with the settings of the Stations. Tout ensemble, the Oratory is a gem of art and beauty. This Oratory is fifty-two feet long by thirty feet wide, spacious enough indeed, and appropriately furnished, to make a congregation proud to have a church like it. What a difference, too, between this large and beautiful Chapel, and the primitive little oratory, ten by

ten feet, which, in its time, was furnished by two pupils, now ladies beloved and respected by a wide circle of friends.

On February 7th, one of the pupils, aged sixteen, died after a brief illness. A pure, white lily, her soul was recalled by its Creator in the springtime of life. With her mother's consent, she was received into the Church on her death-bed, the Rev. Father Director Capistran Heitmann administering conditional baptism to her.

The first of May, our heavenly Mother's month, is always observed as a grand fete in the Academy and Convent, as on that day the junior pupils prepared for the great event, are admitted to the reception of their First Holy Communion in the Convent Church. A solemn High Mass marks the occasion every year.

On Ascension Day, the Right Rev. Bishop Chatard administered the Sacrament of Confirmation to a large class, and invested seven postulants with the religious habit.

The feast of Corpus Christi, this year June 14th, was observed with the usual solemn procession of the Blessed Sacrament.

The new Convent building was rapidly approaching completion. On June 26th, the Sisters were enabled to take possession of several apartments, and

when the Mission Sisters arrived for vacation, a number of additional rooms were ready.

We deem it expedient, for the gratification of the reader, to insert here a somewhat detailed description of the

New Convent and Academy.

The foundation complete, Messrs. Harig and Brueggemann were selected as general contractors of the edifice, exclusive of the stone masonry, tiling and electricity. Their work has made this building foremost of its kind as to strength, solidity, fireproof qualities and adaptability. All the walls, exterior and interior, built of hard-burned brick, are laid in Utica cement mortar. The outside arches are of Bedford stone. The ventilating flues are lined with the best quality of flue linings.

The floors, partitions, columns and beam coverings are made of hollow tile, set in Portland cement. All the floors from the first story to the attic are concreted in the best manner.

The iron and steel work is of the best grade. All beams, channels, angles, plates and shop-rivets are of the best steel. The stairways throughout the building are of iron, the treads of Bangor slate. The railings of wrought iron are artistically molded, and the newel posts are richly ornamented. Vitrified tile,

consisting of tablets three-fourth inches square, cover the grand corridor floors. The field of these floors is very simple, yet beautiful, cream-colored and much enhanced by the far-famed fleur de lis, while the twelve-inch border is richly ornamented. The wainscotting, too, is of vitreous tile with an elegant border and neat capping. The tile was furnished by the Mosaic Tile Company, of Zanesville, Ohio.

The heating apparatus, plumbing and gas fixtures, furnished by Prox and Brinkmann, of Terre Haute, Indiana, meet all demands satisfactorily. The former was under the supervision of Mr. Tappenbeck and the latter of Mr. Tully.

The electric plant was furnished by Mr. Hatfield, of Indianapolis. Messrs. Borchelt and son, of Oldenburg, are the Convent engineers and electricians.

The carpenter work of the entire building is very elaborate, but simple. The wood material used throughout, is quartered oak. Messrs. Feldkamp and Weber superintended this department, and the work done is the witness as to the outcome.

The polishing of floors, painting and glazing, is the work of the Convent's old-time and staunch friend, Mr. Frank Peine, whose greatest delight it is to add his mite to the improvement and beauty of the structure.

This magnificent building is four stories high,



LIBRARY.
Donor: Miss Stella Hackmann.

exclusive of basement and attic. On the first floor, of St. Teresa's Hall, to the east, are situated the oratory, with its chaste and harmonious adornments; on the west, the young ladies' reception parlor; south of this, the business department and a number of recitation rooms.

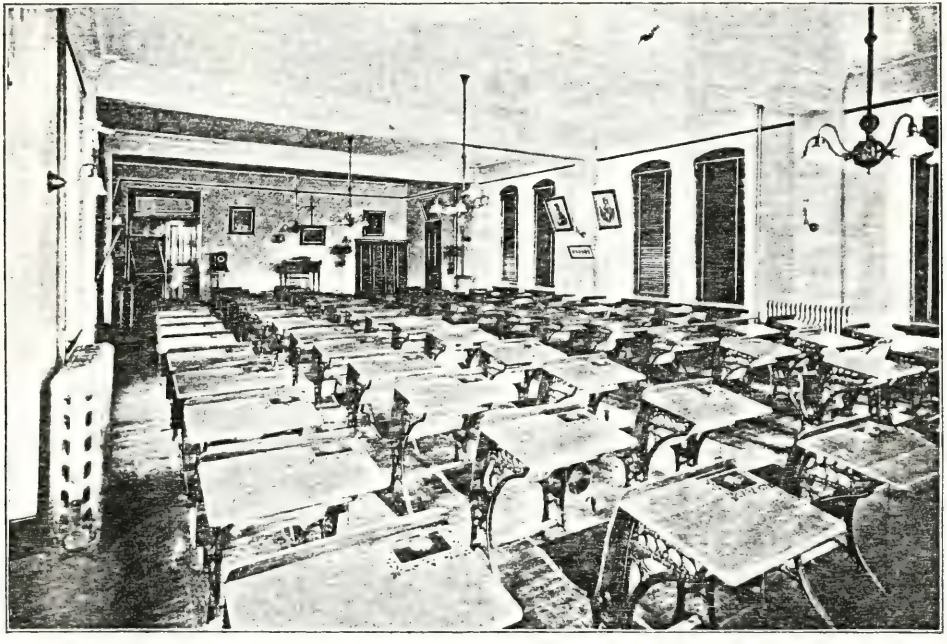
Then comes the library, the chosen Eden of every Academician. The floor is parquet in geometrical design, the main figure of which is quartered oak, with ornamentations of cherry, mahogany and white pine. An effective border of the same material enhances and completes this most attractive piece of art, donated by Miss Frances Stomps. The cases, massive table, elegant settees, all of antique oak, are the gifts of one of the old girls and her generous husband, Mr. S. Leonard, of Pensacola, Florida. Dr. Leahy, Mrs. Nienaber, Miss Huelefeld, of Cincinnati, Ohio, and Mrs. Mann, of Muncie, Ind., each also contributed generously to the furnishing of this favored spot.

Upon and above the cases are the busts and portraits of some of the most noted literati of ancient and modern times. Prominent among these is a picture of Holy Father Leo XIII., the only surviving member of the famous Trio of the Nineteenth Century. The fine cases are generously stocked with the very best works of English, German,

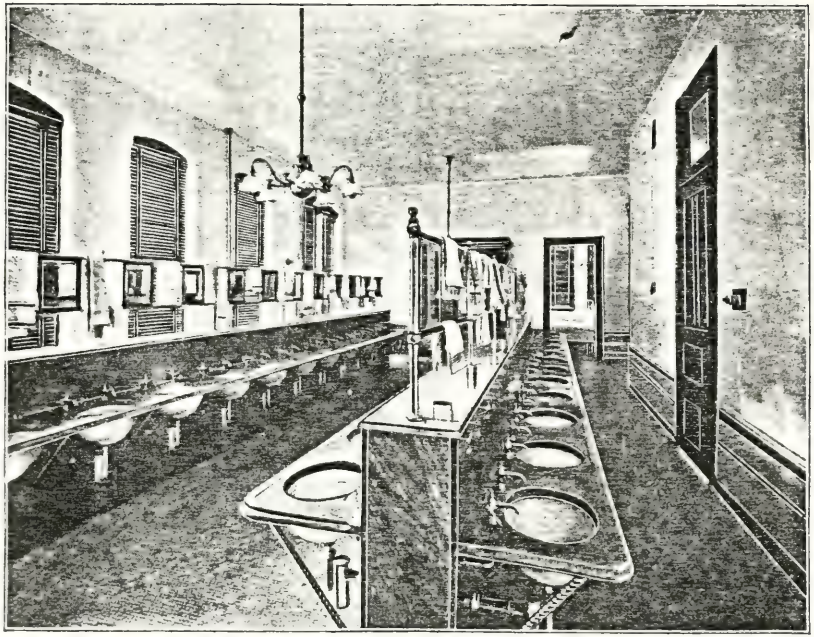
French, Italian and Spanish authors, treating on religious, philosophical and scientific subjects, not excluding the most approved works of fiction and current topics.

Adjoining the library are the students' reception hall, several private parlors, and the business offices of the Mother, Assistant and Directress of the Academy. To the west is a suite of apartments of the Superior General and her Assistant, and to the north are the rooms used for the manufacture of church ornaments of various descriptions, and the telephone office, containing house, local and Bell's distant 'phones. Still farther north are the Community's refectories, and the pupils' dining halls. Adjoining these are the culinary and laundry departments, all well equipped with modern and labor-saving appliances.

On the second floor east is the pupils' large and beautifully furnished, general study hall; west, the infirmary with its various departments, so happily designed for sanitary purposes. Now follows another suite of recitation rooms. South of these is a museum and science department, elegantly furnished and containing rare and valuable collections of geological, mineralogical, botanical and zoological specimens. To the west is a suite of private rooms for the accommodation of pupils. Passing to the



SENIORS' STUDY HALL.
Donors: Misses A. and T. Olberding.



SENIORS' LAVATORY.

southwest, is found the Directress' room, and west of this are the pharmacy and dispensary. Still farther west are the Community rooms and the cells of the Sisters.

On the third floor, to the east, is a most attractive hall used for the plain and fancy needlework department. West and south of this are the various dormitories and lavatories.

The fourth floor contains the elegantly equipped art studios and galleries, also the laboratories.

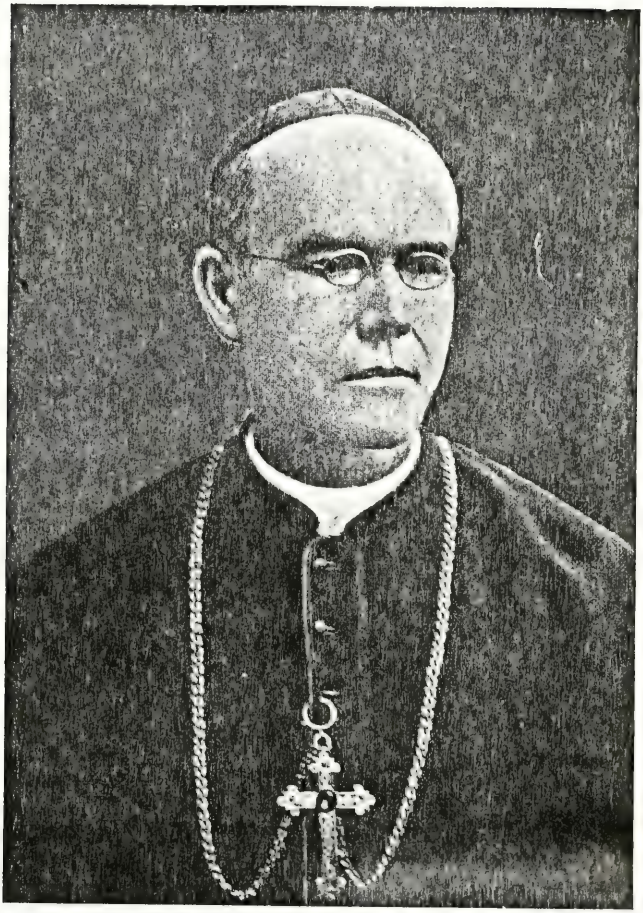
Aloft in aerial realms, on a roof to the west, is a practically designed observatory, to be equipped in the near future. The spacious and well-lighted attic and basement, the latter thoroughly cemented and ventilated, afford a desirable location for a gymnasium and bowling alley.

The south-east wing contains the grand auditorium on the first, a fine music-hall on the second a conveniently arranged wardrobe and linen department on the third floor.

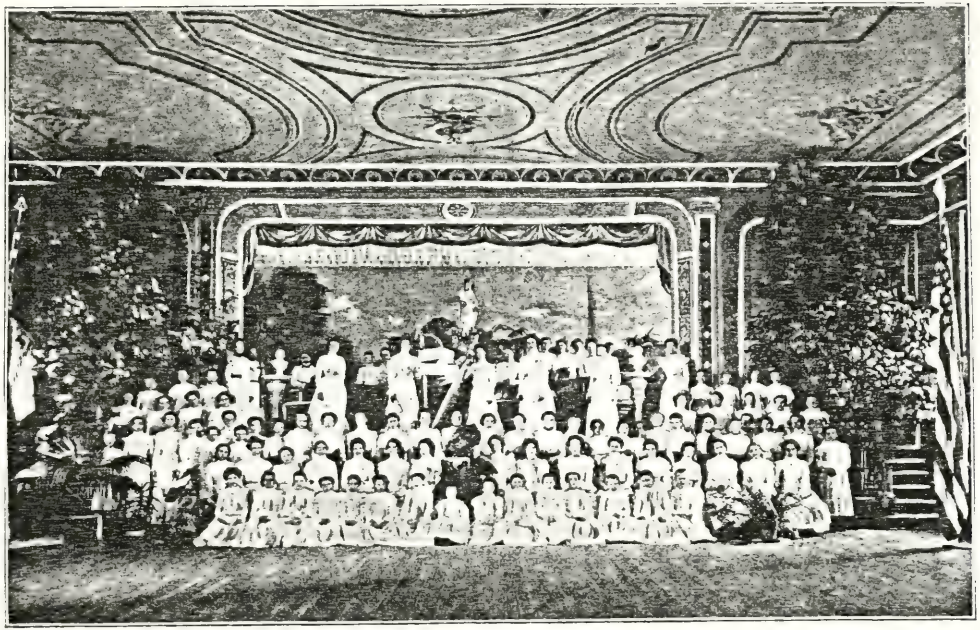
The academic course has been steadily extended under the present faculty, whose aim has ever been to elevate the institution to the highest point of excellence in science, arts, self-culture, and above all in the aids afforded to the acquisition of those beautiful virtues which form the crown and charm of true womanhood.

The visits of the Right Rev. Bishop F. S. Chatard, who is widely known for his enthusiastic devotion to the cause of education, are joyfully hailed by the pupils in general, the Minims, for whom he entertains a marked predilection, in particular. All that eager, loving hearts and willing hands can accomplish is brought in requisition to prove the students' high esteem of the distinguished prelate and brilliant scholar. The receptions given on these occasions consist of literary and musical gems. These epochs are calendared among the Academy's red-letter days.

The annual Commencement Exercises of the year 1900 took place on June 28th, and were graced by the presence of Right Rev. Bishop Chatard and Right Rev. Bishop O'Donaghue, and under the direction of Sister M. Veronica, who has been Directress of this flourishing Institution for the past twenty years A great number of priests and visitors had come, so that the spacious auditorium could not accommodate all. The Right Rev. Bishop O'Donaghue distributed the prizes, and addressed the pupils and visitors in his own inimitable, happy style. The Graduates' essays were exceptionally fine and treated the subjects "Honor," "Virtue," "Education," in a masterly style, subjects worthy indeed, of philosopher's thesis. "Virtue," the fairest and brightest pearl of earth.



Rt. Rev. Denis O'Donaghue.



COMMENCEMENT OF 1900.
Donor: Miss Elsina Brockmann.

"Honor," that Wordsworth styles "the finest sense of justice, which the human mind can frame," and "Education" based upon morality and religion, constitute the gleaming and all-encompassing motto of the Triune Standard, which waves proudly from the classic heights of Oldenburg's Academy of the Immaculate Conception. It has ever been the constant aim of the faculty to raise higher and higher this Triune Standard, and unhesitatingly can it be added in truth, that the results attained, are of the happiest nature, as the Academy has gained the highest degree of success, and ranks favorably among the best literary Institutions in the country.

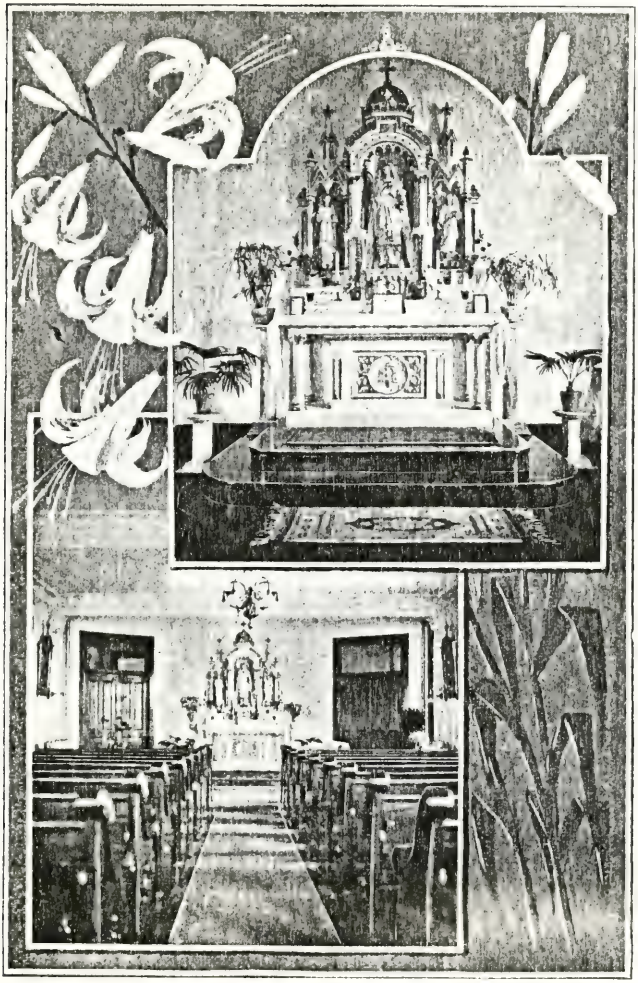
The music too was of the highest order. This department has been under the supervision of Sister Marina for the past twenty-five years. The art exhibition, and samples of needle work, gave ample proof of the pupils' proficiency. These two departments have been under the charge of Sisters Leo and Arsenia, respectively, also for quite a number of years.

As usual, at the beginning of July, all the Sisters had arrived from the various missions. On the 15th, the annual retreat began. It was conducted by Rev. Father Chrysostom Theobald, O. F. M. At its close, the Right Rev. Bishop made the canonical visitation of the Community, after

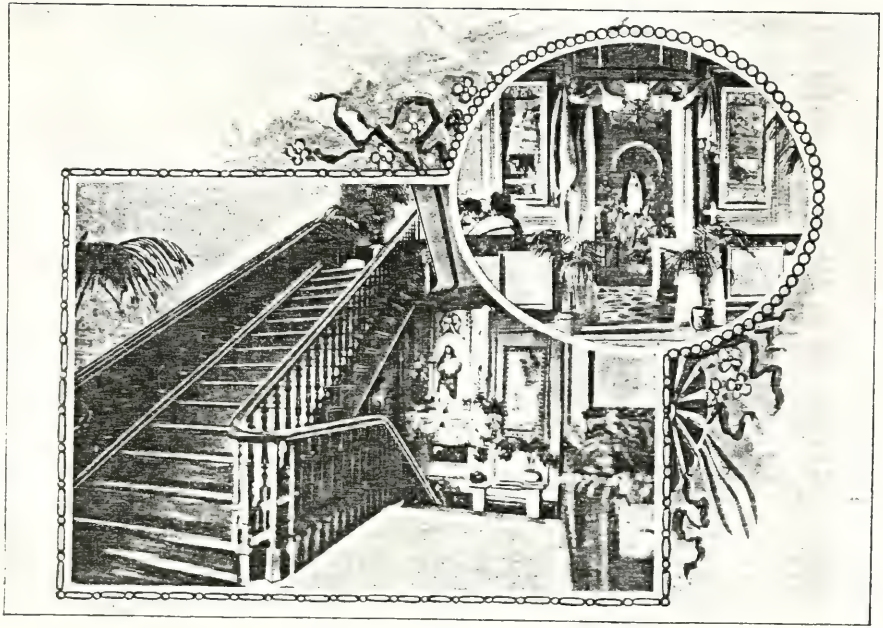
which he invested four postulants with the religious habit, received the first vows of twenty-eight novices, and admitted eighteen Sisters to their quinquennial, and eight to their perpetual vows.

The ceremonies attending these religious functions are always very impressive, and mark an epoch in the history of the Community.

On the feast of the Immaculate Conception, so dear to the hearts of Sisters and pupils, an imposing ceremony was performed. The monastic and academic buildings having been completed on a grand scale, they were dedicated with appropriate prayers and blessings as had been the lowly Convent and Chapel of fifty years agone. The solemn rite was begun at 8 A. M., the organ pealing forth in sublime and harmonious tones, the *"Veni Creator Spiritus."* Thereupon the procession moved from the beautifully decorated Chapel, to the new Cloister and Academy. The younger pupils, clad in snowy vesture, followed the banner of the Immaculate Conception, borne aloft by a young maiden robed in the colors of Our Lady. Now came the young ladies of the Sodality of the Blessed Virgin Mary, then came a cleric, bearing the processional cross. The Reverend Clergy, in the rich vestments of white and gold, now followed, and finally all the members of the Community then present in the Mother-house.



PUPILS' ORATORY OF THE IMMACULATE HEART OF MARY—ALTAR.
Donor: Mrs. L. Kohus (née L. Dillhoff).

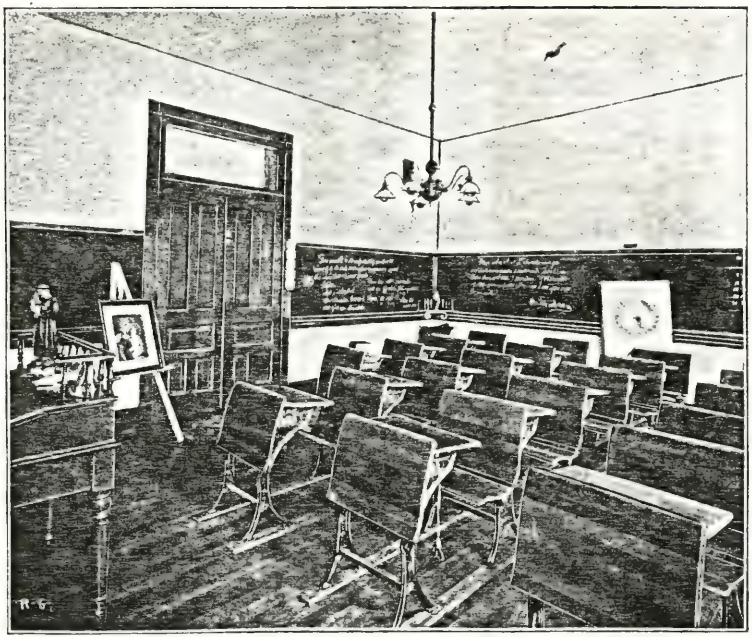


GROTTO AUDITORIUM.
SACRED HEART AUDITORIUM.
Donor: Mrs. J. Niehouse (née Homan).

Arrived at the Grand Entrance the usual prayers and ceremonies, so replete with unction and significance, were performed. Hereupon the procession entered the Academy precincts and proceeded to the Oratory. From this hallowed spot the Rev. Clergy wended their way through the spacious corridors, blessing them and the various apartments, while the Sisters and pupils chanted the Litany of Lorreto, the Magnificat, "*Macula Non Est In Te*," and other appropriate canticles.

"Blessed are they that dwell in Thy house, O Lord; they shall praise Thee forever and ever." (Ps. 88, 5.)





Recitation Room.



SENIORS' RECREATION HALL.
Donors: Misses E. C. and N. Kessing.

CONCLUSION.

LOOKING backward, through the vista of fifty years, we followed our faithful guide through the experiences, struggles, trials and attainments of the Oldenburg Community during the period of experiment, prosperity and success. Could the most vivid imagination of those who lived in and with the Community at the beginning of the past half century have pictured to their minds what we now see achieved in reality, they would have called the picture a dream.

But the parable of the mustard-seed in this instance has been wonderfully verified. We witnessed the expansion of the minute grain into a giant tree from which the divine husbandman has garnered a plentiful harvest.

With sincere and holy joy the present members of the Community, and those pupils who are still living, look back on the years gone by, hoping and praying that the future of this deserving Community of Sisters of St. Francis, and of their Academic Institute, may continue to enjoy God's choicest blessings to the fullest extent.

And when another cycle of five decades shall have been engulfed in the abyss of eternity, another pen, we hope, and one guided by a mind more retentive and by a hand more deft, will transmit to a grateful and admiring posterity what God has wrought through the unselfish fidelity to duty which is the characteristic of the humble daughters of St. Francis of the Oldenburg Community.



PART SIXTH.

STATISTICS.

Mission Schools in Charge of the Sisters of the Oldenburg Community.

No.	Name of Place.	Name of Pastor.	Name of School.	Date of Acceptance.	Sisters in Charge.
1	Oldenburg, Ind.	Rev. F. J. Rudolf.	Holy Family.	Sept. 1, 1851.	Sr. M. Antonia.
2	Dover, Ind.	Rev. A. Bennet.	St. John Baptist.	May 3, 1855.	Srs. M. Bernardine, M. Veronica, M. Gabriela.
3	St. Leon, Ind.	Rev. H. Koering.	St. Joseph.	Sept. 1, 1855.	Srs. M. Aloysia, M. Stanislas, M. Paula.
4	Brookville, Ind.	Rev. H. Koering.	St. Michael.	Sept. 1, 1855.	Srs. M. Cecilia, M. Josepha.
5	Wolf Creek, Ind.	Rev. H. Koering.	St. Philomena.	Sept. 1, 1856.	Srs. M. Rosa, M. Gabriela.
6	Blue Creek, Ind.	Rev. H. Koering.	St. Peter.	Sept. 1, 1856.	Srs. M. Veronica, M. Rosalia.
7	Pipe Creek, Ind.	Rev. J. Weissenberger.	St. Mary of the Rocks.	Sept. 1, 1856.	Srs. M. Cecilia, M. Agnes, M. Stanislas.
8	New Alsace, Ind.	Rev. R. Weinzoepfel.	SS. Peter and Paul	Oct. 4, 1858.	Srs. M. Philomena, M. Margaret.
9	St. Louis, Mo.	Rev. C. Doebbener.	Holy Trinity.	Dec. 18, 1859.	Srs. M. Agnes, M. Stanislas, M. Dorothea.
10	Morris, Ind.	Rev. F. J. Rudolf.	St. Anthony.	Sept. 1, 1860.	Srs. M. Rosa, M. Mechtildis.
11	St. Nicholas.	Rev. I. Klein.	St. Nicholas.	Sept. 1, 1860.	Srs. M. Philomena, M. Frances.

MISSION SCHOOLS.

No.	Name of Place.	Name of Pastor.	Name of School.	Date of Acceptance.	Sisters in Charge.
12	Yorkville, Ind.	Rev. R. Weinzoepfel	St. Martin.	Sept. 1, 1860.	Srs. M. Cecilia, M. Margaret.
13	Prescott, Ind.	Rev. E. Martin.	St. Vincent.	Sept. 1, 1860.	Srs. M. Bernardine, M. Paula, M. Josepha.
14	New Vienna, Iowa.	Rev. Orth.	St. Boniface.	Sept. 1, 1861.	Srs. M. Barbara, M. Elisabeth, M. Frances.
15	Newport, Ky.	Rev. C. Scheve.	St. Stephen.	Sept. 1, 1861.	Srs. M. Agnes, M. Rosalia, M. Petrina, M. Josepha.
16	Carrolton, Ky.	Rev. Froehlich.	St. John Evang.	Sept. 1, 1861.	Srs. M. Scholastica, M. Ottilia, M. Vincentia.
17	Covington, Ky.	Rev. F. Kuehr.	Mother of God.	Sept. 1, 1862.	Srs. M. Cecilia, M. Genevieve, M. Ursula.
18	Indianapolis, Ind.	Rev. S. Sigrist.	St. Mary.	Sept. 4, 1864.	Srs. M. Helen, M. Cecilia, M. Clementina.
19	Richmond, Ind.	Rev. J. B. H. Seepe.	St. Andrew.	Sept. 1, 1864.	Srs. M. Eleonora, M. Blanche.
20	Lanesville, Ind.	Rev. A. Munschina.	St. Mary.	Sept. 1, 1865.	Srs. M. Pacifica, M. Margaret.
21	Covington, Ky.	Rev. Froehlich.	St. Aloysius.	Sept. 1, 1866.	Srs. M. Delphina, M. Euphrosina.

No.	Name of Place.	Name of Pastor.	Name of School.	Date of Acceptance.	Sisters in Charge.
22	Lewisburg, Ky.	Rev. A. Michel.	St. John Evang.	Sept. 1, 1866.	Srs. M. Eustasia, M. Theresa.
23	Lawrenceburg, Ind	Rev. C. Scheve.	St. Lawrence.	Sept. 1. 1867.	Srs. M. Bonaventura, M. Elisabeth, M. Isabella.
24	Scottsville, Ind.	Rev. J. Gabriel.	St. John.	Sept. 1, 1867.	Srs. M. Victoria, M. Mechtildis.
25	Covington, Ky.	Rev. Egglemeier.	St. Ann.	Sept. 1, 1868.	Srs. M. Cecilia, M. Henrietta, M. Regula.
26	New Albany, Ind.	Rev. C. Doebbener.	St. Mary.	Sept. 1, 1868.	Srs. M. Veronica, M. Theresa, M. Theodore, M. Celestine, M. Ursula.
27	Evansville, Ind.	Rev. F. Viefhaus.	St. Mary.	Sept. 1, 1869.	Srs. M. Helen, M. Cornelia, M. Felicitas.
28	Cannelton, Ind.	Rev. M. Marandt.	St. Michael.	Sept. 1, 1869.	Srs. M. Christina, M. Theodore, M. Sabina.
29	Baden, Mo.	Rev. H. Wigger.	Holy Cross.	Sept. 1, 1869.	Srs. M. Euphemia, M. Blanche.
30	St. Joseph's Hill, Ind.	Rev. J. Panzer.	St. Joseph.	Sept. 1, 1870.	Srs. M. Agnes, M. Amelia, M. Felicitas.
31	Enochsburg, Ind.	Rev. M. Heck.	St. John Evang.	Sept. 1, 1870.	Srs. M. Melania, M. Martina, M. Ludgardis.

No.	Name of Place.	Name of Pastor.	Name of School.	Date of Acceptance.	Sisters in Charge.
32	Millhousen, Ind.	Rev. H. Hueser.	Immac. Concept.	Sept. 1, 1870.	Srs. M. Seraphina, M. Fidelia, M. Mechtildis.
33	St. Peters, Mo.	Rev. C. Rotter.	St. Peter.	Sept. 1, 1871.	Mrs. M. Bernardine, M. Priscilla, M. Matilda.
34	Batesville, Ind.	Rev. Louis Haverbeck, O. F. M.	St. Louis.	Sept. 1, 1872.	Srs. M. Julitta, M. Blanche.
35	North Vernon, Ind.	Rev. Missi.	Nativity B. V. M.	Sept. 1, 1872.	Srs. M. Olivia, M. Alexandria, M. Petronilla.
36	Edinburg, Ind.	Rev. V. Schnell.	Holy Trinity.	Sept. 1, 1872.	Srs. M. Leonarda, M. Mechtildis.
37	Shelbyville, Ind.	Rev. J. Rudolf.	St. Joseph.	Sept. 1, 1872.	Srs. M. Beatrice, M. Verena, M. Alphonsa.
38	St. Joseph's, Vanderburg Co., Ind.	Rev. J. Schuck.	St. Joseph.	Sept. 1, 1875.	Srs. M. Delphina, M. Theresa, M. Magdalen.
39	Greensburg, Ind.	Rev. D. Curran.	St. Mary.	Sept. 1, 1876.	Srs. Wilhelmina, M. Constance, M. Mauritia.
40	St. Wendel, Ind.	Rev. R. Dannenhoffer.	St. Wendelin.	Sept. 1, 1876.	Srs. M. Floriana, M. Theodosia, M. Magdalen.
41	St. Bernard, O.	Rev. D. Abarth, O. F. M.	St. Clement.	Sept. 1, 1876.	Srs. M. Veronica, M. Blandina, M. Ludgardis.
42	Tell City, Ind.	Rev. E. Faller.	St. Paul.	Sept. 1, 1879.	Srs. M. Christina, M. Lucy, M. Ignatia.

No.	Name of Place.	Name of Pastor.	Name of School.	Date of Acceptance.	Sisters in Charge.
43	Carthage, O.	Rev. H. Brinkmeier.	St. Charles Bor.	Sept. 1, 1880.	Srs. M. Theresa, M. Cleopha.
44	Middletown, O.	Rev. S. Heitmann, O. F. M.	St. John.	Dec. 27, 1880.	Srs. M. Boniface, M. Blanche.
45	Aurora, Ind.	Rev. F. Hundt.	St. Mary.	Sept. 1, 1880.	Srs. M. Petrina, M. Agnes, M. Canisia.
46	Hamburg, Ind.	Rev. A. Hafertepe, O. F. M.	St. Ann.	Sept. 1, 1880.	Srs. M. Julitta, M. Adelina.
47	Napoleon, Ind.	Rev. A. Feigen.	St. Maurice.	Sept. 1, 1880.	Srs. M. Crescentia, M. Vitalis.
48	St. Maurice, Ind.	Rev. C. Schoeppner, O. F. M.	St. Maurice.	Sept. 1, 1880.	Srs. M. Josephine, M. Mechtildis.
49	Rushville, Ind.	Rev. J. J. Macke.	Immac. Concept.	Sept. 1, 1881.	Srs. M. Euphrasia, M. Amanda, M. Fulgentia.
50	Indianapolis, Ind.	Rev. D. Curran.	St. Bridget.	Sept. 1, 1881.	Srs. M. Fidelia, M. Catherine, M. Clara.
51	Mount Vernon, Ind.	Rev. J. Schoentrup.	St. Matthew.	Sept. 1, 1881.	Srs. M. Delphina, M. Priscillia, M. Mauritia.
52	Fairmount, O. (Cincinnati.)	Rev. A. Lingemann, O. F. M.	St. Bonaventure.	Sept. 1, 1882.	Srs. M. Sophia, M. Lucy, M. Aegidia.
53	Brazil, Ind.	Rev. H. Pierrard.	Annunc. B. V. M.	Sept. 1, 1882.	Srs. M. Christina, M. Victorina, M. Norberta.

No.	Name of Place.	Name of Pastor.	Name of School.	Date of Acceptance.	Sisters in Charge.
54	Bridgeton, Mo.	Rev. J. Schroeder.	St. Mary.	Sept. 1, 1884.	Srs. M. Regis, M. Crescentia.
55	Minonk, Ill.	Rev. E. Huelsmann, O. F. M.	St. Patrick.	Sept. 1, 1885.	Srs. M. Genevieve, M. Leonissa, M. Martha.
56	Cincinnati, O.	Rev. M. Deselaers.	St. Michael.	Sept. 1, 1885.	Srs. M. Columba, M. Alacoque, M. Hilaria, M. Thecla.
57	Camp Washington. (Cincinnati, O.)	Rev. J. Feldmann.	Sacred Heart.	Sept. 1, 1886.	Srs. M. Veneranda, M. Monica, M. Theresa, M. Hilaria.
58	Cedar Grove, Ind.	Rev. Tegeder.	Guardian Angels.	Sept. 1, 1886.	Srs. M. Theophila, M. Raphaela.
59	Sedamsville. (Cincinnati, O.)	Rev. J. Klostermann.	Our Lady of Perpetual Help.	Sept. 1, 1887.	Srs. M. Wilhelmina, M. Pancratia, M. Lydia, M. Angelina.
60	New Richmond, O.	Rev. C. Frensch.	St. Peter.	Sept. 1, 1887.	Srs. M. Josephine, M. Ignatia.
61	Bloomington, Ill.	Rev. H. Hoelscher, O. F. M.	St. Mary.	Sept. 1, 1888.	Srs. M. Amanda, M. Clarissa, M. Leonarda.
62	Evansville, Ind.	Rev. C. Seiler.	St. Anthony.	Sept. 1, 1888.	Srs. M. Columba, M. Louisa, M. Amalia, M. Sephronia.

No.	Name of Place.	Name of Pastor.	Name of School.	Date of Acceptance.	Sisters in Charge.
63	Streator, Ill.	Rev. Dominic Meyer, O. F. M.	St. Anthony.	Sept. 1, 1889.	Srs. M. Caroline, M. Regis, M. Raymunda.
64	Delhi, O.	Rev. W. Scholl.	St. Aloysius.	Sept. 1, 1889.	Srs. M. Boniface, M. Crescentia.
65	North Fairmount, (Cincinnati, O.)	Rev. F. J. Kessing.	St. Leo.	Sept. 1, 1890.	Srs. M. Theophila, M. Ludgardis.
66	Wichita, Kan.	Rev. A. Lingemann, O. F. M.	St. Boniface.	Sept. 1, 1890.	Srs. M. Dionysia, M. Dolorosa, M. Benedicta.
67	Cincinnati, O.	Rev. Chrys. Theobald, O. F. M.	St. Francis.	Sept. 1, 1891.	Srs. M. Salesia, M. Lucy, M. Cleopha, M. Irene, M. Ferdinanda, M. Chrysantha, M. Hermina.
68	North Delhi, O.	Rev. Messmer.	Our Lady of Victory.	Sept. 1, 1892.	Srs. M. Eleonora, M. Emmerentiana.
69	Indianapolis, Ind.	Rev. D. Curran.	St. Ann. (colored.)	Sept. 1 1892.	Sr. M. Christina.
70	St. Louis, Mo.	Rev. J. Hoffmann.	St. Henry.	Jan. 1, 1895.	Srs. M. Dorothea, M. Lætitia, M. Ermelindis, Philiberta, M. Chrysantha.

No.	Name of Place.	Name of Pastor.	Name of School.	Date of Acceptance.	Sisters in Charge.
71	Cincinnati, O.	Rev. W. Scholl.	St. Joseph.	Sept. 1, 1897.	Srs. M. Amanda, M. Agnes, M. Lucina, M. Bernardetta, M. Loyola, M. Alphonsa.
72	Princeton, Ind.	Rev. E. Ledvina.	St. Joseph.	Sept. 1, 1898.	Srs. M. Agnes, M. Eusebia, M. Macaria.
73	Bridgetown, O.	Rev. H. Ellerbrock.	St. Aloysius.	Sept. 1, 1899.	Srs. M. Alexandria, M. Anselma, M. Damiana, M. Huberta.
74	Kansas City, Mo.	Rev. Bern. Wissler, O. F. M.	Our Lady of Sorrows.	Sept. 1, 1899.	Srs. M. Severina, M. Wilfrida, M. Philippa, M. Ottilia, M. Maxclinda.

Kindergarten Classes.

Cincinnati, O.—St. Francis.—Sept. 1, 1896.

Cincinnati, O.—Sacred Heart.—Sept. 1, 1899.

Covington, Ky.—St. Aloysius.—Sept. 1, 1900.



ON THE CEMETERY.

At the graves their vigil keeping
Stand united Faith and Love:
Love afflicted, mournful, weeping,
Faith with comfort from above.



Mortuary Chapel.

List of Deceased Sisters.

Name in Religion.	Family Name.	Date of Death.
M. Brigitta.	T. Fischesser.	Feb. 13, 1855.
M. Pacifica.	E. Schmutte.	Dec. 3, 1858.
M. Philomena.	A. O'Brien.	Jan. 25, 1859.
M. Gabriela.	L. Ehret.	Feb. 10, 1859.
M. Agatha.	C. Renneker.	July 5, 1859.
Ven. Mother Teresa.	M. Hackelmeier.	Sept. 27, 1860.
M. Philomena.	M. Krauser.	Nov. 15, 1860.
M. Veronica.	F. Rudolf.	Aug. 8, 1861.
M. Alphonsa.	M. Schaeffer.	Nov. 28, 1861.
M. Joseph.	M. McCloskey.	Nov. 11, 1862.
M. Scholastica.	C. Schittler.	July 26, 1863.
M. Rosa.	G. Eschen.	Feb. 6, 1864.
M. Lucia.	M. Laufermann.	March 13, 1864.
M. Brigitta.	T. Weber.	July 2, 1864.
M. Regina.	M. Pohlmann.	July 28, 1864.
M. Frances.	P. Feh.	Aug. 17, 1864.
M. Delphina.	R. Herman.	Oct. 29, 1864.
M. Maria.	E. Miller.	July 24, 1865.
M. Augustina.	E. Schuette.	Oct. 22, 1865.
M. Gertrude.	F. Linder.	March 15, 1866.
M. Emerentina.	P. Dunning.	May 6, 1867.
M. Emilia.	M. Washburn.	Nov. 2, 1867.
M. Catherine.	T. Buchmeier.	Aug. 1, 1868.

Name in Religion.	Family Name.	Date of Death.
M. Hildegardis.	J. Schreiner.	March 20, 1869.
M. Fidelia.	H. Junker.	April 1, 1869.
M. Justina.	E. Fagan.	Nov. 15, 1869.
M. Pacifica.	C. Heinrich.	Aug. 9, 1870.
M. Ludovica.	E. Heckmann.	Aug. 19, 1870.
M. Theodora.	A. Hesse.	Feb. 1, 1872.
Ven. Mother Antonia.	T. Dreer	March 23, 1872.
M. Hermina.	M. Schoene.	March 28, 1872.
M. Armella.	M. Biermann.	Sept. 27, 1872.
M. Perpetua.	S. Ford.	Nov. 19, 1872.
M. Frances.	A. Potzel.	Dec. 14, 1872.
M. Regula.	M. Fischer.	Dec. 22, 1872.
M. Lucia.	E. Embick.	Jan. 5, 1873.
M. Theodora.	A. Scheib.	Jan. 5, 1873.
M. Paula.	J. Byrne.	March 12, 1873.
M. Victoria.	C. Quirnbach.	April 2, 1873.
M. Fidelia.	T. Duly.	April 28, 1873.
M. Agnes.	H. Essmann.	May 2, 1873.
M. Valeria.	W. Heile.	May 27, 1873.
M. Blandina.	B. Ohrde.	Aug. 28, 1874.
M. Ignatia.	C. Dot.	Sept. 28, 1874.
M. Agatha.	E. Schulte.	Feb. 28, 1875.
M. Rosalia.	E. Eschen.	April 21, 1875.
M. Aloysia.	C. Schwendel.	May 29, 1875.
M. Lydia.	A. Feist.	Feb. 24, 1876.
M. Prisca.	E. Mucker.	Feb. 28, 1876.
M. Innocentia.	T. Schmidt.	Aug. 8, 1876.
M. Theophila.	P. Heil.	Aug. 27, 1876.
M. Pelagia.	B. Zink.	Feb. 24, 1877.
M. Rosa.	L. Steigleiter.	March 29, 1877.

Name in Religion.	Family Name.	Date of Death.
M. Matilda.	M. Vogelgesang.	May. 26, 1877
M. Margaret.	B. Schay.	July 4, 1877.
M. Theopista.	B. Bruenemann.	Oct. 19, 1877.
M. Rosalia.	J. Mueller.	June 22, 1878.
M. Felicitas.	M. Massmann.	Jan. 13, 1879.
M. Cecilia.	C. Bennett.	Jan. 27, 1879.
M. Blandina.	E. Foppe.	April 17, 1879.
M. Leonarda.	E. Nurre.	June 4, 1879.
M. Concordia.	C. Zeller.	June 23, 1879.
M. Amadea.	M. Kranz.	Sept. 1, 1879.
M. Vincentia.	J. Winter.	Oct. 15, 1879.
M. Basilia.	C. Frey.	Jan. 19,1880.
M. Seraphica.	A. Rutledge.	March 4, 1880.
M. Gregoria.	M. Wolf.	April 19, 1880.
M. Celestine.	A. Weibel.	Dec. 28, 1880.
M. Irene.	M. Herman.	Jan. 13. 1881.
M. Martha.	S. Stecher.	March 5, 1881.
M. Thecla.	E. Lux.	March 6, 1881.
M. Magdalen.	L. Grotepoehler.	June 28, 1881.
M. Martina.	M. Schauerich.	Oct. 15, 1881.
M. Agnes.	M. Kreke.	Nov. 13, 1881.
M. Elisabeth.	A. Zwinger.	May 2. 1882
M. Margaret.	M. Ehlinger.	June 26, 1882.
M. Natalia.	M. Lienert.	June 30, 1882.
M. Agnella.	B. Lenon.	June 30, 1882.
M. Xaveria.	B. Klüg.	Dec. 25, 1882.
M. Anacleta.	M. Moser.	Jan. 8, 1883.
M. Magdalen.	B. Saenger.	March 13, 1883.
M. Rosina.	E. Endris.	March 25, 1883.
M. Alacoque.	A. Cohu.	Sept. 5, 1883.

Name in Religion.	Family Name.	Date of Death.
M. Bernardette.	C. Ebelhardt.	Nov. 21, 1883.
M. Raymunda.	M. Hinkel.	Nov. 21, 1883.
M. Teresa.	C. Moenich.	Dec. 1, 1883.
M. Angelica.	M. Knuf.	Dec. 8, 1883.
M. Rosina.	P. Buchholz.	March 26, 1884.
Ven. Mother Michaela.	E. Lindemann.	April 9, 1884.
M. Antonia.	T. Siddall.	May 3, 1884.
M. Philothea.	B. Jung.	May 18, 1884.
M. Camilla.	M. Weber.	June 19, 1884.
M. Anna.	C. Guendling.	July 12, 1884.
M. Gonzaga.	M. Busse.	Sept. 18, 1884.
M. Paula.	C. Hoffmann.	Jan. 1, 1885.
M. Ephrem.	A. Heiberger.	Jan. 6, 1885.
M. Ferdinanda.	M. Dickhaus.	June 8, 1885.
M. Germana.	E. Effinger.	June 30, 1885.
M. Frederica.	J. Heimburger.	Aug. 21, 1885.
M. Bartholomea.	E. Huber.	Sept. 16, 1885.
M. Agnella.	E. Laughlin.	Oct. 19, 1885.
M. Seraphica.	M. Straub.	Jan. 28, 1886.
M. Barbara.	M. Franken.	Feb. 7, 1886.
M. Euphrosina.	J. Weber.	Feb. 16, 1886.
M. Benedicta.	M. Zink.	May 6, 1886.
M. Paula.	E. Reising.	May 11, 1886.
M. Agnella.	C. Connor.	Sept. 22, 1886.
M. Joseph.	M. Dirschel.	Oct. 17, 1886.
M. Mathia.	R. Wuest.	Nov. 13, 1886.
M. Thaddea.	J. Thomann.	Nov. 16, 1886.
M. Teresa.	F. Herner.	Dec. 30, 1886.
M. Stephania.	R. Kressmann.	Jan. 7, 1887.
M. Baptista.	C. Bauer.	Jan. 7, 1887.

Name in Religion.	Family Name.	Date of Death.
M. Amalia.	M. Schuck.	Jan. 7, 1887.
M. Servatia.	C. Denner.	Jan. 19, 1887.
M. Ivo.	J. Busam.	Feb. 27, 1887.
M. Alphonsa.	T. Mangers.	Feb. 8, 1887.
M. Leandra.	J. Guth.	June 13, 1887.
M. Alberta.	M. Schmidt.	June 17, 1887.
M. Aegidia.	M. Koelsch.	Sept. 9, 1887.
M. Justina.	M. Lindenberger	Oct. 2, 1887.
M. Flavia.	E. Baehr.	Oct. 15, 1887.
M. Ubalda.	F. Stehmann.	Oct. 21, 1887.
M. Felicitas.	F. Gumbel.	Dec. 22, 1887.
M. Bernardetta.	E. Oswald.	Jan. 17, 1888.
M. Valeria.	M. Koopers.	July 8, 1888.
M. Clementina.	H. Schipper.	Aug. 29, 1888.
M. Silveria.	M. Backscheider.	Oct. 28, 1888.
M. Paula.	J. Stump.	Dec. 5, 1888.
M. Wilfrida.	L. Meyer.	Dec. 30, 1888.
M. Antonia.	J. Olberding.	May 27, 1889.
M. Augusta.	M. Wiesemann.	June 2, 1889.
M. Alana.	B. Huse.	July 11, 1889.
M. Angelica.	J. Blank.	Aug. 11, 1889.
M. Placida.	A. Gumbel.	Oct. 14, 1889.
M. Seraphica.	A. Hof.	Jan. 20, 1890.
M. Loyola.	M. Gaugel.	Feb. 7, 1890.
M. Emilia.	M. Hübert.	May 21, 1890.
M. Justina.	M. Faller.	June 26, 1890.
M. Adelgundis.	B. Baehl.	July 14, 1890.
M. Liboria.	B. Rengers.	Oct. 1, 1890.
M. Clara.	M. Worland.	Feb. 9, 1891.
M. Stephania.	M. Oefelein.	July 3, 1891.

Name in Religion.	Family Name.	Date of Death.
M. Concordia.	H. Weger.	July 22, 1891.
M. Domitilla.	M. Sprenger.	Sept. 2, 1891.
M. Charitas.	E. Lindemann.	Sept. 8, 1891.
M. Eustachia.	M. Delaney.	Sept. 23, 1891.
M. Euphrosina.	E. Sauer.	Sept. 28, 1891.
M. Eusebia.	A. Gieske.	Oct. 14, 1891.
M. Huberta.	B. Knapp.	Jan. 28, 1892.
M. Magdalen.	T. Saenger.	Jan. 30, 1892.
M. Angela.	C. Berberich.	Feb. 11, 1892.
M. Philiberta.	A. Balters.	Feb. 17, 1892.
M. Engelberta.	A. Buehler.	April 17, 1892.
M. Valeria.	E. Schueth.	Dec. 26, 1892.
M. Stanislas.	M. Brunsmann.	Aug. 18, 1893.
M. Bede.	B. Redelberger.	Sept. 15, 1893.
M. Aegidia.	R. Ziegler.	Sept. 28, 1893.
M. Alacoque.	C. Krug.	Jan. 15, 1894.
M. Bertina.	M. McInnally.	March 6, 1894.
M. Alberta.	D. Wuest.	March 14, 1894.
M. Philomena.	C. Huelsmann.	March 30, 1894.
M. Prudentia.	D. Burkert.	April 19, 1894.
M. Maurelia.	T. O'Brien.	May 2, 1894.
M. Adriana.	M. Bäcker.	June 11, 1894.
M. Ludgardis.	A. Rohians.	June 29, 1894.
M. Devota.	R. Meidel.	Aug. 22, 1894.
M. Gervasia.	R. Ritzel.	Nov. 8, 1894.
M. Justina.	E. Sieve.	Nov. 29, 1894.
M. Avellina.	E. Miller.	Dec. 11, 1894.
M. Mauritia.	K. Lagemann.	Jan. 29, 1895.
M. Thaddea.	M. Hittle.	Feb. 14, 1895.
M. Rita.	E. Heck.	March 31, 1895.

Name in Religion.	Family Name.	Date of Death.
M. Editha.	M. Kemper.	May 15, 1895.
M. Benitia.	H. Saenger.	June 6, 1895.
M. Teresa.	H. Jacquo.	June 9, 1895.
M. Joseph.	E. Dickmann.	July 21, 1895.
M. Vitalis.	M. Stehmann.	Oct. 29, 1895.
M. Leonarda.	M. O'Connor.	Dec. 4, 1895.
M. Ursula.	C. Wilhelm.	May 3, 1896.
M. Leonida.	M. Zimmermann.	June 10.1896.
M. Patricia.	A. McCarthy.	June 26, 1896.
M. Honora.	E. Elpers.	Sept. 7, 1896.
M. Clementia.	M. Elpers.	Dec. 16, 1896.
M. Viola.	M. Walter.	Jan. 29, 1897.
M. Georgiana.	A. Busse.	May 2, 1897.
M. Rita.	B. Wischer.	July 30, 1897.
M. Ottilia.	A. Weghorst.	Aug. 1, 1897.
M. Mercedes.	H. Litzelmann.	Aug. 25, 1897.
M. Seraphina.	B. Hartmann.	Oct. 20, 1897.
M. James.	J. McCabe.	Oct. 26, 1898.
M. Innocentia.	M. Brueggemann.	Oct. 27, 1898.
M. Verena.	M. Hofmeier.	Oct. 29, 1898.
M. Cupertina.	C. Briem.	April 29, 1899.
M. Michaela.	F. Gregory.	May 6, 1899.
M. Marcella.	M. Lindenberger.	Oct. 8, 1899.
M. Ludgardis.	M. Duesing.	Nov. 1, 1899.
M. Aurea.	M. Egan.	Nov. 10, 1899.
M. Ivo.	P. Weigand.	Jan. 10, 1900.
M. Generosa.	C. Herman.	March 2, 1900.
M. Alberta.	R. Endress.	March 7, 1900.
M. Landelina.	E. Schwener.	June 5, 1900.
M. Ambrosina.	T. Volz.	Aug. 29, 1900.
M. Daniela.	M. Gillig.	Oct. 22, 1900.

Present Members of the Community.

I. PROFESSED SISTERS.

Name in Religion.	Family Name.	Date of Entrance.
Ven. Mother M. Olivia, Superior General.	Caroline Brockmann.	1865.
Ven. Sister M. Clotilda, Assistant.	Cunigunda Hartig.	1868.
Ven. Sister M. Veronica, Consultrix.	Magdalene Rudolf.	1863.
Ven. Sister M. Petrina, Consultrix.	Caroline Dickmann.	1857.
Ven. Sister M. Aquilina, Consultrix.	Elisabeth Heile.	1871.
Sister M. Bernardine.	Anna Maria Schaefer.	1852.
Sister M. Mechtildis.	Barbara Neu.	1855.
Sister M. Dorothea.	Teresa Michael.	1855.
Sister M. Raphaela.	Elisabeth Vorjohann.	1857.
Sister M. Joanna.	Mary Brokam.	1858.
Sister M. Genevieve.	Elisabeth Elwell.	1860.
Sister M. Julia.	Magdalen Fischer.	1861.
Sister M. Bonaventura.	Paulina Smith.	1861.
Sister M. Crescentia.	Rosina Vogelgesang.	1861.
Sister M. Blanca.	Bridget Smith.	1861.
Sister M. Isabella.	Catharine Fagan.	1861.
Sister M. Amata.	Juliana Winstel.	1862.
Sister M. Dominica.	Elisabeth Sutter.	1862.

Name in Religion.	Family Name.	Date of Entrance.
Sister M. Eleonora.	Clara Waechter.	1863.
Sister M. Sophia.	Anna Mueller.	1863.
Sister M. Coleta.	Elisabeth Kaeter.	1863.
Sister M. Florentina.	Mary Franz.	1863.
Sister M. Balbina.	Catherine Kramer.	1863.
Sister M. Melania.	Mary Dickmann.	1863.
Sister M. Helena.	Margaret Temmen.	1864.
Sister M. Anastasia.	Josephine Herman.	1864.
Sister M. Scholastica.	Anna M. Wagner.	1865.
Sister M. Christina.	Elisabeth Leavy.	1865.
Sister M. Euphrasia	Teresa O'Neil.	1865.
Sister M. Sabina.	Elisabeth Lokamp.	1865.
Sister M. Delphina.	Louisa Rudolf.	1865.
Sister M. Augustina.	Teresa Schulte.	1865.
Sister M. Brigitta.	Philomena Weber.	1865.
Sister M. Regina.	Elisabeth Weber.	1865.
Sister M. Ambrosia.	Elisabeth Gottwalles.	1866.
Sister M. Ida.	Maria Sitzmann.	1866.
Sister M. Philippina.	Ursula Scheuerich.	1866.
Sister M. Gertrude.	Mary Fettig.	1866.
Sister M. Ludwina.	Anna K. Elfinthal.	1867.
Sister M. Susanna.	Anna Steffen.	1867.
Sister M. Cornelia.	Anna M. Steffen.	1867.
Sister M. Henrietta.	Philomena Bleichner.	1867.
Sister M. Hedwig.	Anna Schildmeier.	1868.
Sister M. Caroline.	Anna Schwert.	1868.
Sister M. Catherine.	Margaret Dreidemi.	1868.
Sister M. Emerentina.	Rosalia Kaltenbach.	1868.
Sister M. Josephina.	Caroline Rahn.	1868.
Sister M. Canisia.	Magdalen Moster.	1868.

Name in Religion.	Family Name.	Date of Entrance.
Sister M. Petronilla.	Joanna Niemoeller.	1868.
Sister M. Fridolina.	Barbara Weber.	1868.
Sister M. Floriana.	Louisa Reimann	1869.
Sister M. Marina.	Barbara Kerker.	1869.
Sister M. Wilhelmina.	Mary Luestermann.	1869.
Sister M. Secunda.	Rosalia Halter.	1869.
Sister M. Salesia.	Mary Poggel.	1869.
Sister M. Bertha.	Mary Wobrath.	1869.
Sister M. Ludmilla.	Philomena Schoettelkoette.	1869.
Sister M. Priscilla.	Genevieve Flaig.	1869.
Sister M. Eulalia.	Josephine Gaertner.	1869.
Sister M. Arsenia.	Catherine Paul.	1869.
Sister M. Hildegardis.	Teresa Schert.	1870.
Sister M. Julitta.	Catherine Ramming.	1870.
Sister M. Aurelia.	Mary A. Hentrich.	1870.
Sister M. Euphemia.	Elisabeth Kall.	1870.
Sister M. Vestina.	Catherine Juettemeier.	1870.
Sister M. Anisia.	Mary Schone.	1870.
Sister M. Symphorosa.	Agnes Wallrabe.	1871.
Sister M. Columba.	Clara Vodde.	1871.
Sister M. Veneranda.	Catherine Huser.	1871.
Sister M. Alexandria.	Caroline Hillebrandt.	1871.
Sister M. Firmina.	Mary Paul.	1871.
Sister M. Monica.	Josephine Ruebelke.	1872.
Sister M. Isidora.	Bernardine M. Gieske.	1872.
Sister M. Dionysia.	Mary Doll.	1872.
Sister M. Wendelina.	Catherine Reilensberger.	1872.
Sister M. Theodosia.	Mary Koke.	1872.
Sister M. Athanasia.	Mary A. Naber.	1872.
Sister M. Armella.	Catherine Schmidt.	1872.

Name in Religion.	Family Name.	Date of Entrance.
Sister M. Frances	Catherine Brichler.	1873.
Sister M. Rufina.	Catherine Menke.	1873.
Sister M. J. Evangelista.	Rosa Doll.	1873.
Sister M. Theodora.	Margaret Hesse.	1873.
Sister M. Laurentia.	Elisabeth Schmidt.	1873.
Sister M. Gabriela.	Augusta Quandt.	1874.
Sister M. Amanda.	Caroline Ferkenhoff.	1874.
Sister M. Constantia.	Catherine Freise.	1874.
Sister M. Ignatia.	Wilhelmina Johanna.	1875.
Sister M. Aloysia.	Anna Bitter	1875.
Sister M. Agatha.	Catherine Schaefer.	1875.
Sister M. Antoinetta.	Catherine Ferneding.	1875.
Sister M. Severina.	Anna M. Moeller.	1875.
Sister M. Albertina.	Mary Jostock.	1875.
Sister M. Anselma.	Margaret Emge.	1875.
Sister M. Cleopha.	Margaret Allstaetter.	1876.
Sister M. Calista.	Magdalen Wolf.	1876.
Sister M. Adelina.	Elisabeth Huser.	1876.
Sister M. Chrysostoma.	Magdalen Bayer.	1876.
Sister M. Hilaria.	Margaret Jung.	1876.
Sister M. Theophila.	Margaret Kremer.	1876.
Sister M. Hermina.	Magdalen Gamstaetter.	1876.
Sister M. Fabiana.	Barbara Hauersperger.	1876.
Sister M. Lydia.	Catherine Seib.	1877.
Sister M. Perpetua.	Gertrude Spitzer.	1877.
Sister M. Andrea.	Helen Bittner	1877.
Sister M. Leocadia.	Clara Doll.	1878.
Sister M. Pancratia.	Caroline Mayer.	1878.
Sister M. Macaria.	Charlotte Knaust.	1878.
Sister M. Dosithea.	Sophia Werling.	1878

Name in Religion.	Family Name.	Date of Entrance.
Sister M. Fidelia.	Julia Lanergan.	1878.
Sister M. Fulgentia.	Christina Blaenker.	1878.
Sister M. Bernarda.	Anna Werling.	1878.
Sister M. Salome.	Mary A. Becker.	1878.
Sister M. Norberta.	Rosa Jochem.	1878.
Sister M. Alexia.	Elisabeth Zeller.	1878.
Sister M. Tharsilla.	Elisabeth Fischer.	1878.
Sister M. Demetria.	Gertrude A. Jaeckels.	1878.
Sister M. Walburga.	Margaret Buehler.	1879.
Sister M. Cecilia.	Dorothea Raab.	1879.
Sister M. J. Leonissa.	Frederica Heidlage.	1879.
Sister M. Matilda.	Elizabeth Schanz.	1879.
Sister M. Bonifacia.	Joanna Moser.	1879.
Sister M. Victorina.	Josephine Weintraut.	1879.
Sister M. Leo.	Ottilia Marshall.	1879.
Sister M. Basilia.	Margaret Appel.	1880.
Sister M. Blandina.	Magdalen Schroff.	1880.
Sister M. Louisa.	Emma Kragl.	1880.
Sister M. Vincentia.	Mary Kempf.	1880.
Sister M. Pacifica.	Regina Dorr.	1880.
Sister M. Apollonia.	Susanna Silewski.	1880.
Sister M. Liguori.	Catherine Gamstaetter.	1880.
Sister M. Adelheid.	Caroline Faske.	1880.
Sister M. Amadea.	Josephine Kranz.	1880.
Sister M. Febronia.	Matilda Landherr.	1880.
Sister M. Celestine.	Frances Warendorff.	1880.
Sister M. Martha.	Elisabeth Job.	1881.
Sister M. Thecla.	Catherine Riehle.	1881.
Sister M. Edmunda.	Elisabeth Hangs.	1881.
Sister M. Chrysantha.	Margaret Knaust.	1881.

Name in Religion.	Family Name.	Date of Entrance.
Sister M. Dolorosa.	Rosalinda Frank.	1881.
Sister M. Gottfrieda.	Magdalena Goeswein.	1881.
Sister M. Cassiana.	Maria Kochert.	1881.
Sister M. Maxelinda.	Victoria Kochert.	1881.
Sister M. Pelagia.	Amalia Falk.	1881.
Sister M. Lucina.	Emma Fries.	1881.
Sister M. Martina.	Mary Meier.	1881.
Sister M. Agnes.	Elizabeth Sauer.	1881.
Sister M. Remigia.	Margaret Johnson.	1881.
Sister M. Iphigenia.	Adelheid Rump.	1881.
Sister M. Regis.	Barbara Krug.	1881.
Sister M. Elisabeth.	Regina Buerge.	1881.
Sister M. De Sales.	Anna Olberding.	1881.
Sister M. Rosa.	Anna Droitcour.	1881.
Sister M. Xaveria.	Frances Kessing.	1883.
Sister M. Gaudentia.	Catherine Geiser.	1883.
Sister M. Solana.	Anna Sauer.	1883.
Sister M. Lioba.	Julia Oefelein.	1883.
Sister M. Syncletica.	Mary Baldus.	1883.
Sister M. Honorata.	Anna Sunder.	1883.
Sister M. Afra.	Catherine Binder.	1883.
Sister M. Clarissa.	Mary Dillhoff.	1883.
Sister M. Venantia.	Catherine Mayer.	1883
Sister M. Angelina.	Catherine Schaedle.	1883.
Sister M. Zita.	Mary Kersting.	1884.
Sister M. Marcellina.	Josephine Federle.	1884.
Sister M. Rosina.	Teresa Burst.	1884.
Sister M. Alcantara.	Josephine Fries.	1884.
Sister M. Cunigunda.	Elisabeth Micke.	1884.
Sister M. Bonavita.	Bernardine Massmann.	1884.

Name in Religion.	Family Name.	Date of Entrance.
Sister M. Sophronia.	Catherine Fideldei.	1884.
Sister M. Charles.	Paulina Noever.	1884.
Sister M. Albina.	Anna Galauschke.	1884.
Sister M. Assisium.	Anna Lambers.	1884.
Sister M. Philothea.	Anna Tamme.	1884.
Sister M. Camilla.	Catherine Cunningham.	1884.
Sister M. Ephrem.	Emily Betzen.	1884.
Sister M. Gonzaga.	Anna M. Daller.	1884.
Sister M. Anna.	Louisa Meier.	1884.
Sister M. Loretto.	Anna Jacobs.	1884.
Sister M. Pia.	Mary Frumviller.	1885.
Sister M. Irene.	Margaret Oehsner.	1885.
Sister M. Ulrica.	Mary Schellenberger.	1885.
Sister M. Meinrada.	Rosa Gamstaetter.	1885.
Sister M. Celesta.	Mary Rink.	1885.
Sister M. Ildephonsa.	Anna Wolf.	1885.
Sister M. Ferdinanda.	Mary Stein.	1885.
Sister M. Lucentia.	Rosa Untied.	1886.
Sister M. Evarista.	Rosina Herrmann.	1886.
Sister M. Eduarda.	Mary A. Kemlage.	1886.
Sister M. Valentina.	Anastasia Reichert.	1886.
Sister M. Paulina.	Frances Tamme.	1886.
Sister M. Margaret.	Mary Jackson.	1886.
Sister M. Borromea.	Cecilia Oefelein.	1886.
Sister M. Sulpitia.	Mary Worland.	1886.
Sister M. Cassilda.	Ida Moorbrink.	1886.
Sister M. Benedicta.	Agnes Oldendick.	1887.
Sister M. Germana.	Catherine Meiners.	1887.
Sister M. Frederica.	Mary Willenbrink.	1887.
Sister M. Modesta.	Margaret Massett.	1887.

Name in Religion.	Family Name.	Date of Entrance.
Sister M. Rosalia.	Mary Ihle.	1887.
Sister M. Barbara.	Crescentia Egetenmeyer.	1887.
Sister M. Alphonsa.	Barbara Egetenmeyer.	1887.
Sister M. Servatia.	Anna Boxberger.	1887.
Sister M. Leandra.	Agatha Herrmann.	1887.
Sister M. Amalia.	Anna Schuck.	1887.
Sister M. Eugenia.	Catherine Schaeffer.	1888.
Sister M. Raymunda.	Rosa Ochsner.	1888.
Sister M. Agnella.	Catherine Merhinke.	1888.
Sister M. Sebastiana.	Emily Deeg.	1888.
Sister M. Felicitas.	Sophia Massmann.	1888.
Sister M. Humilitas.	Christina Eitel.	1888.
Sister M. Anacleta.	Dorothea Kuhn.	1888.
Sister M. Villanova.	Bernardine Baurichter.	1888.
Sister M. Bernardetta.	Frances Dingwerth.	1888.
Sister M. Electa.	Augusta Mahrt.	1888.
Sister M. Leonilla.	Mary Wiethorn.	1888.
Sister M. Baptista.	Pauline Egetenmeyer.	1888.
Sister M. Mathia.	Catherine Haemmerle.	1888.
Sister M. Alfreda.	Myrtle Hunt.	1888.
Sister M. Flavia.	Elisabeth Effinger.	1888.
Sister M. Ubalda.	Mary Baronowski.	1888.
Sister M. Aquina.	Mary Gruesser.	1888.
Sister M. Hieronyma.	Mary Norrenbrock.	1888.
Sister M. Beatrice.	Clara M. Koos.	1888.
Sister M. Adela.	Mary Bundschu.	1888.
Sister M. Adolphina.	Elisabeth Gumbel.	1889.
Sister M. Casimira.	Rosa Feld.	1889.
Sister M. Claudia.	Caroline Pistner.	1889.
Sister M. Capistrana.	Isabella Zeller.	1889.

Name in Religion.	Family Name.	Date of Entrance.
Sister M. Hyacintha.	Mary K. Uhl.	1889.
Sister M. Timothea.	Anna Falk.	1889.
Sister M. Hermana.	Frances Zeisler.	1889.
Sister M. Protasia.	Catherine Kleehammer.	1889.
Sister M. Paula.	Teresa Lander.	1890.
Sister M. Angelica.	Emma Dingwerth.	1890.
Sister M. Wilfrida.	Catherine Boxberger.	1890.
Sister M. Seraphica.	Rosa Holtel.	1890.
Sister M. Augusta.	Anna Brausch.	1890.
Sister M. Antonia.	Clara Jeide.	1890.
Sister M. Loyola.	Anna Schuster.	1890.
Sister M. Leonora.	Gertrude Baehl.	1890.
Sister M. Clementina.	Bernardine Ottenn.	1890.
Sister M. Placida.	Mary Bachmann.	1890.
Sister M. Christophora.	Magdalen Messang.	1890.
Sister M. Hortulana.	Catherine Staubach.	1890.
Sister M. Agreda.	Antoinette Koors.	1890.
Sister M. Beata.	Teresa Schuster.	1890.
Sister M. Nichola.	Mary Luetkemeier.	1890.
Sister M. Emilia.	Elisabeth Reiter.	1890.
Sister M. Cherubina.	Elizabeth Reiss.	1890.
Sister M. Thomas.	Veronica Bauer.	1891.
Sister M. Philippa.	Christina Armbruster.	1891.
Sister M. Josepha.	Joanna Huelsmann.	1891.
Sister M. Aemiliana.	Catherine Elpers.	1891.
Sister M. Bona.	Margaret Gries.	1891.
Sister M. Rosalinda.	Catherine Rean.	1891.
Sister M. Longina.	Louisa Armbruster.	1891.
Sister M. Adelgundis.	Rosa Vossmeier.	1891.
Sister M. Paschalis.	Caroline Goesker.	1891.

Name in Religion.	Family Name.	Date of Entrance.
Sister M. Seraphia.	Elisabeth Martin.	1891.
Sister M. Simonetta.	Anna Demer.	1891.
Sister M. Alana.	Catherine Kunkel.	1891.
Sister M. Adelberta.	Sabina Colesar.	1891.
Sister M. Laetitia.	Mary Fetter.	1891.
Sister M. Jacoba.	Joanna Diener.	1892.
Sister M. Felicia.	Catharine Boehmer.	1892.
Sister M. Serena.	Anna Volz.	1892.
Sister M. Ermelinda.	Rosa Riedinger.	1892.
Sister M. Bertilla.	Christina Meiers.	1892.
Sister M. Concordia.	Sophia E. Grueter.	1892.
Sister M. Adelinda.	M. Magdalen Nurre.	1892.
Sister M. Stephania.	Louisa Herrmann.	1892.
Sister M. Philiberta.	Clara Schnapp.	1892.
Sister M. Eusebia.	Mary Hartlein.	1892.
Sister M. Huberta.	Catherine Elpers.	1892.
Sister M. Clara.	Ida B. Moorbrink.	1892.
Sister M. Engelberta.	Gertrude Krey.	1892.
Sister M. Charitas.	Catherine Kelsch.	1892.
Sister M. Donata.	Anna Schuerbrock.	1892.
Sister M. Angela.	Anna Pröppermann.	1892.
Sister M. Victoria.	Mary Carroll.	1892.
Sister M. Magdalen.	Helen F. Kennedy.	1892.
Sister M. Domitilla.	Catherine Bussmann.	1892.
Sister M. Engratia.	Augusta Miller.	1892.
Sister M. Annette.	Mary Witte.	1893.
Sister M. Rosella.	Teresa Simon.	1893.
Sister M. Irenaea.	Elisabeth Miller.	1893.
Sister M. Antonilla.	Catharine Hof.	1893.
Sister M. Valeria.	Mary Beiting.	1893.

Name in Religion.	Family Name.	Date of Entrance.
Sister M. Antonina.	Caroline Rensing.	1893.
Sister M. Florina.	Adelheid Kastner.	1893.
Sister M. Stanislas	Agatha Boegemann.	1893.
Sister M. Bede.	Rosina Vogelgesang.	1893.
Sister M. Alma.	Rosa Huettner.	1893.
Sister M. Irmina.	Mary Koch.	1893.
Sister M. Joanilla.	Elisabeth Spinner.	1894.
Sister M. Arcadia.	Catherine Meier.	1894.
Sister M. Lucilla.	Mary Schumacher.	1894.
Sister M. Adolpha.	Anna Essig.	1894
Sister M. Leocritia.	Rosa Weckesser.	1894.
Sister M. M. Alacoque.	Marcia Volz.	1894.
Sister M. Bertina.	Mary Mentink.	1894.
Sister M. Liliosa.	Clara Caspari.	1894.
Sister M. Siegfrida.	Mary Seeger.	1894.
Sister M. Egidia.	Margaret Schmitt.	1894.
Sister M. Theofrida.	Mary Brokamp.	1894.
Sister M. Corbinia.	Catherine Bachmann.	1894.
Sister M. Itta.	Emma Kraft.	1894.
Sister M. Agnetta.	Edith Taylen.	1894.
Sister M. Euphrosina.	Mary Schrader.	1894.
Sister M. Philomena.	Margaret Jochem.	1894.
Sister M. Reparata.	Flora Schueth.	1894.
Sister M. Erasma.	Honorina Trainor.	1894.
Sister M. Lucia.	Magdalen Endres.	1894.
Sister M. Devota.	Caroline Menzer.	1894.
Sister M. Chantal.	Rosa Haemmerle.	1894.
Sister M. Nicoletta.	Catherine Haimerl.	1894.
Sister M. Celerina.	Catherine Bachmeier.	1895.
Sister M. Stella.	Mary Berg.	1895.

Name in Religion.	Family Name.	Date of Entrance.
Sister M. Leona.	Gertrude McKernan.	1895.
Sister M. Sylvia.	Teresa Jaegle.	1895.
Sister M. Bartholomew.	Catherine Witzgall.	1895.
Sister M. Richardis.	Anna Schroeder.	1895.
Sister M. Justina.	Ottilia Wetter.	1895.
Sister M. Vita.	Teresa Moore.	1895.
Sister M. Desideria.	Catherine Borgerding.	1895.
Sister M. Damiana.	Mary Rauf.	1895.
Sister M. Mericia.	Mary Imhof.	1895.
Sister M. Cosmas.	Matilda Stein.	1895.
Sister M. Benitia.	Anna Schoettelkoette.	1895.
Sister M. Thaddaea.	Anna Fussner.	1895.
Sister M. Maurilia.	Hermina Grueter.	1895.
Sister M. Vitalis.	Eleonora Dellekamp.	1896.
Sister M. Edeltrudis.	Margaret Endres.	1896.
Sister M. Romana.	Mary Meyer.	1896.
Sister M. Silveria.	Adelheid Foken.	1896.
Sister M. Leonida.	Emma Borchelt.	1896.
Sister M. Narcissa.	Agnes Grimme.	1896.
Sister M. Gervasia.	Magdalen Gebhardt.	1896.
Sister M. Flora.	Louisa Hauger.	1896.
Sister M. Hyppolita.	Elisabeth Boehm.	1896.
Sister M. Teresa.	Catherine Allstaetter.	1896.
Sister M. Joseph.	Anna Endres.	1896.
Sister M. Adriana.	Elisabeth Kempernolte.	1896.
Sister M. Maura.	Teresa Jochem.	1896.
Sister M. Emma.	Victoria Kragl.	1896.
Sister M. Avellina.	Apollonia Grassmann.	1896.
Sister M. Ernesta.	Apollonia Schmitt.	1896.
Sister M. Apollinaris.	Catherine Naber.	1896.

Name in Religion.	Family Name.	Date of Entrance.
Sister M. Verona.	Catherine Berthels.	1896.
Sister M. Juvenalis.	Ida Langenbahn.	1896.
Sister M. Leonarda.	Josephine Bolsey.	1896.
Sister M. Heliodora.	Josephine Möllein.	1896.
Sister M. Auxilia.	Emily Kneiling.	1896.
Sister M. Hilda.	Anna Kratzel.	1896.
Sister M. Sigismunda.	Elisabeth Steinacher.	1896.
Sister M. Joachim.	Anna Schattner.	1896.
Sister M. Prudentia.	Rosa Ripperger.	1896.
Sister M. Patricia.	Rosa Clemens.	1896.
Sister M. Juliana.	Barbara Binder.	1896.
Sister M. Borgia.	Carolina Schneider.	1897.
Sister M. Cordula.	Angelina Pahls.	1897.
Sister M. Viola.	Mary Smith.	1897.
Sister M. Carmel.	Anna Brockmann.	1897.
Sister M. Charlotte.	Elisabeth Minning.	1897.
Sister M. Honora.	Catherine Riesmeier.	1897.
Sister M. Clementia.	Elisabeth Stephan.	1897.
Sister M. Roberta.	Catherine Nunner.	1897.
Sister M. Editha.	Cecilia Wetter.	1897.
Sister M. Bertrand.	Mary Joyce.	1897.
Sister M. Sylvester.	Thecla Schuetz.	1897.
Sister M. Theobalda.	Matilda Hemberger.	1897.
Sister M. Elzearia.	Magdalen Hausmann.	1897.
Sister M. Ottilia.	Anna Hoffmeier.	1897.
Sister M. Laura.	Helen Geis.	1897.
Sister M. Arimathea.	Clara O'Haver.	1897.
Sister M. Rita.	Lucy Henry.	1897.
Sister M. Mercedes.	Josephine Bergfeld.	1897.
Sister M. Feliciana.	Mary Poeling.	1897.

Name in Religion.	Family Name.	Date of Entrance.
Sister M. Georgiana.	Frances Schoettelkoette.	1897.
Sister M. Corona.	Mary Telintelo.	1897.
Sister M. Hildeberta.	Frances Meyer.	1897.
Sister M. Ancilla.	Christina Laehr.	1898.
Sister M. Seraphina.	Cecilia Crush.	1898.
Sister M. Prima.	Mary Fredelage.	1898.
Sister M. Elzena.	Elizetta Wesseler.	1898.
Sister M. Cajetana.	Barbara Beil.	1898.
Sister M. Aniceta.	Elisabeth Quebbemann.	1898.
Sister M. Carola.	Magdalen Hoffmeier.	1898.
Sister M. Expedita.	Joanna Schuckmann.	1898.
Sister M. Lamberta.	Elisabeth Geglein.	1898.
Sister M. Ludovica.	Louisa Wintzinger.	1898.
Sister M. Leontina.	Josephine Spaeth.	1898.
Sister M. Gregoria.	Helen Foken.	1898.
Sister M. Edwina.	Philomena Vossmeyer.	1898.
Sister M. Carina.	Eleonora Moorbrink.	1898.
Sister M. Radegundis.	Rosa Wesseler.	1898.
Sister M. Laurentina.	Bernardine Menkhaus.	1898.

II. NOVICES.

Name in Religion.	Family Name.	Date of Entrance.
Sister M. Cortona.	Catherine Greve.	1899.
Sister M. Cyrilla.	Mary Marischen.	1899.
Sister M. Kostka.	Mary Mauer.	1899.
Sister M. Maurice.	Ida Ripperger.	1899.
Sister M. Mansueta.	Clara Schuh.	1899
Sister M. Paschalina.	Philomena Helmich.	1899.
Sister M. Luke.	Philomena Meier.	1899.
Sister M. Emmanuela.	Catharine Koehler.	1899.
Sister M. Macrina.	Clara Nichter.	1899.
Sister M. Siena.	Anna Gastenveld.	1899.
Sister M. Olympia.	Mary Hoefling.	1899.
Sister M. Innocentia.	Mary Koob.	1899.
Sister M. Hugolina.	Anna Knueven.	1899.
Sister M. Reinildis.	Christina Rom.	1899.
Sister M. Leopolda.	Regina Schnelten.	1899.
Sister M. Hildegundis.	Mary Badina.	1899.
Sister M. Calasanctia.	Theresa Ebner.	1899.
Sister M. Benigna.	Philomena Biltz.	1899.
Sister M. Eligia.	Mary Gedeon.	1899.
Sister M. Benvenuta.	Anna Stolz.	1899.
Sister M. Celina.	Teresa Elpers.	1899
Sister M. Virginia.	Catherine Nicklas.	1899.
Sister M. Carmelita.	Catherine Cauly.	1899.
Sister M. Agrippina.	Dorothea Peters.	1899.
Sister M. De Paul.	Teresa Duepner.	1899.
Sister M. Alwina.	Emily Verdun.	1899.
Sister M. Ursulina.	Catherine Hudson.	1899.

Name in Religion.	Family Name.	Date of Entrance.
Sister M. Michaela.	Mary Moews.	1899.
Sister M. Natalia.	Adelheid Blank.	1899.
Sister M. Turibia.	Rosa Blank	1899.
Sister M. Cupertina.	Hermina Grundler.	1899.
Sister M. Laurina.	Louisa Frey.	1900.
Sister M. Heriberta.	Anna Theders.	1900.
Sister M. Cedonia.	Rosa Schiele.	1900.
Sister M. Rudolpha.	Magdalen Nicklas.	1900.
Sister M. Verena.	Mary Schuck.	1900.
Sister M. Elvira.	Wilhelmina Koehler.	1900.
Sister M. Basilissa.	Elisabeth Herbig.	1900.
Sister M. Liberata.	Mary Riehlmann.	1900.
Sister M. Aurea.	Johanna Brosnan.	1900.
Sister M. Arnolda.	Clara Kalt.	1900.
Sister M. Amabilis.	Theresa Ferkenhoff.	1900.
Sister M. Ivo.	Sarah Bayley.	1901.
Sister M. Didacus.	Irene Lewton.	1901.
Sister M. Clarina.	Mary Bissmeyer.	1901.
Sister M. Christiana.	Philomena Nichter.	1901.
Sister M. Marcella.	Louisa Emhoff.	1901.
Sister M. Menodora.	Catharina Stolz.	1901.
Sister M. Ambrosina.	Catherine Verst.	1901.
Sister M. Gilberta.	Elisabeth Burdick.	1901.
Sister M. Daniela.	Elisabeth Schuck.	1901.
Sister M. Accursia.	Hedwig Kinne.	1901.
Sister M. Elzearia.	Philomena Fleddermann.	1901.
Sister M. Generosa.	Carolina Rom.	1901.
Sister M. Otto.	Elisabeth Weiler.	1901.
Sister M. Mildreda.	Matilda Sitzmann.	1901.

III. POSTULANTS.

Caroline Frey.
Lucia Schuckmann.
Agnes Iffrig.
Paulina Boersig.
Katharina Poeling.
Carolina Nunner.
Anna Schuster.
Pauline Ghibline.
Rosa Merkel.
Carrie Merkel.
Mary Todd.
Irene Wood.
Ida Miller.
Theresa Klein.
Anna Hoelscher.
Mary Olski.
Theresa Niklas.
Mary Frenzer.
Justina Weiermann.

APPENDIX.

PROSPECTUS.

PROSPECTUS

OF THE

ACADEMY OF THE IMMACULATE CONCEPTION OF THE BLESSED VIRGIN MARY,

OLDENBURG, INDIANA.

THE Academy of the Immaculate Conception, chartered by an Act of the General Assembly of the State of Indiana, April 8, 1885, under the entire control of the Sisters of St. Francis, is situated in the unique, happy little town of Oldenburg, which itself is peacefully nestled in a beautiful and salubrious valley, near the southwestern border of Franklin County. An excellent turnpike, of four miles, connects Oldenburg with Batesville, the nearest railroad station, on the Cincinnati, Chicago and St. Louis Division of the Big Four Route. The turnpike affords ample commodities for travel and traffic, while Bell's Long Distance Telephone in the Academy offers immediate communication with near and far.

ACADEMY BUILDINGS.

Chapel of the Immaculate Conception.

This Chapel, or rather Convent Church, is pronounced by our patrons, friends and visitors, to be a true gem of art and beauty, both as to its Romanesque style and unique plan. The interior is decorated by Lamprecht, and contains three marble altars, a number of smaller shrines, and *alto relievo* Stations of the Cross. The chief ornament of the steeple's front is a most beautiful statue of the Immaculate Conception, illumined on the eves of special feasts by two arc-lights, which convert the gloom and darkness of nightfall into almost noonday splendor, and visitors coming into the village on these occasions, greet the scene with marvel and delight.

Main Academy Building.

This imposing building is strictly fire-proof, four stories and basement in height, and constructed of brick, with Bedford stone trimmings. It is most elegantly fitted out for educational purposes, -indeed, nothing conducive to a solid and refined education, to the health, comfort and happiness of the pupils has been overlooked. This building is divided

into two principal parts, under the special patronage of St. Teresa and St. Catherine, respectively.

ST. TERESA'S DEPARTMENT, located on the north side and extending east and west, contains the beautiful Oratory of the Immaculate Heart of Mary, the Seniors' recreation parlor, the main study-hall, the dispensary, the main dining-hall, and the Seniors' dormitory with its most elaborately equipped lavatory.

ST. CATHERINE'S DEPARTMENT, extending north and south, consist of the elegant library with its choice volumes and other objects of literary interests, the museum, a suite of private rooms, the Directress' Office, two suites of class rooms, a general reference room, the Juniors' and Minims' dormitories and lavatories.

These apartments are constructed and equipped according to the latest and best improvements. All the buildings of the Academy are heated by steam and lighted by electricity, thereby excluding the use of fire entirely.

St. Cecilia's Hall.

This hall, in nowise secondary to the other buildings in view of usefulness and beauty, is three stories high.

THE FIRST FLOOR is occupied by a large auditorium, designed for concerts, musicales, lectures,

contests, athletics, etc., and for Commencement Exercises.

THE SECOND FLOOR forms the well-equipped Music Department of twenty-four rooms. Off this corridor to the east, opens a dear, sweet haunt, half hidden in silent gloom, representing the Grotto of Lourdes, that forms a favorite retreat for the students, wherein petty passions are hushed and childish cares are smoothed away.

THE THIRD FLOOR contains the wardrobe, conveniently arranged and irresistibly pressing the pupils to strict observance of order and neatness in every detail.

St. Luke's Art Department.

ST. LUKE'S STUDIOS are located on the fourth floor in the northeast end of the main building, and are amply furnished with every appliance and facility for the respective art-form studied therein. A fine kiln for firing the glazed, decorated articles, is at the disposal of the students of ceramic art.

ST. JOSEPH'S STUDIO. This unique apartment under the special patronage of St. Joseph, is in close communication with the other studios. Here is pursued the fascinating art of wood-carving, and many a beautiful piece of artistic design, finds its way out of this favorite nook of the happy school-

girl, into the sitting-room, library, or parlor of her own home.

Studio of Pyrography. Side by side with the studio of wood-carving, is located that of pyrography. This art, as a real art, has a vast field of its own, yet, is very effectively blended with wood-carving. To pursue these decorative arts in an artistic manner, the student is held to free-hand sketching of designs.

Mater Admirabilis Hall.

This hall is situated in one of the most desirable parts of the Academy, and devoted to the art of needlework exclusively.

Plain Sewing is taught and practiced throughout the Course. Each pupil is required to keep her own wardrobe in perfect repair. Mending and darning receive special attention. Competent teachers direct the regular sewing circles which assemble on Thursday afternoon and Saturday, and nothing is left undone to enable the classes to obtain a practical knowledge of this most useful domestic accomplishment.

Ornamental Needlework. The acquisition of this art is optional. When materials are furnished in the Institution, they are entered on account as Needlework Expense.

SANITATION.

Great solicitude is devoted to the sanitary regulations of the Institution, and noteworthy in particular among other hygienic advantages, is the well-designed system of ventilation, and the plentiful, well-regulated admission of sunlight everywhere. "How complete your system of ventilation," "How pure the air," "How cheery and agreeable the light," are the unanimous exclamations of our patrons and visitors, on entering the various apartments.

Grounds.

The grounds, secluded and spacious, are laid out in a tasteful style, and offer every incentive to invigorating and healthful exercise. The situation is beautiful and picturesque. A salubrious climate, shady groves, beautifully sequestered and inviting walks, and fragrant bowers for the use and recreation of the pupils, all tend to promote health, and to create an atmosphere of cheerfulness in this abode of tranquil and refined enjoyment, earnest study, and meet preparation for the future. Ample exercise in the open air is insured by a generous supply of desirable out-door sports, such as pleasure gardening, swings, lawn croquet, etc. When incle-

ment weather prevents out-door exercise, the cheery recreation halls are assigned to every variety of innocent and appropriate amusement.

Infirmary.

The Infirmary is located in a quiet yet pleasant part of the Academy, and is well adapted for its purpose, in every particular. In case of illness, medical assistance is forthwith procured; every alleviation and every comfort that maternal solicitude can suggest is bestowed, and parents and guardians are promptly notified by the Directress of the Academy.

Physical Culture.

Physical Culture receives special attention, for the aid it affords for healthy development, ease and grace. As the sedentary employments of boarding-school life would tend to undermine the physical vitality, and as grace and elegance are among the most striking characteristics of a cultured lady, the Sisters make it their unremitting care that the pupils engage in healthful exercise. Wednesday and Friday evenings of each week are devoted to regular calisthenic drills directed by competent teachers. The music of pianos, violins and 'cello enliven the exercises. These general academic reunions are held in the Grand Commencement Hall. Drills with

rings, balls, fans, wands, flags, etc., are practiced. Marching in plain and fancy step, and through beautiful and symmetrical evolutions, with bows, salutations, etc., are taught and have a marked effect upon the gait and general bearing of pupils.

Moreover, when the weather is clement, the pupils indulge in daily walks, within the beautiful grounds, so cozily ensconced by their loved convent walls. Wednesday afternoon from 3 to 6 o'clock is the time allotted for making pedestrian excursions to points of interest within a radius of three miles of the Academy. The pupils are accompanied by four or more of the Faculty, and the hearty enjoyment of these days has become proverbial in the Institute.

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EDUCATION.

Education in the Oldenburg Academy, in short, is made to consist in the cultivation, training, development and strengthening of all the physical, intellectual, moral and religious attributes, belonging to the nature and dignity of woman. To form the pupils and to prepare them for the sphere of life kind Providence may assign them, is the constant aim of the Faculty.

Deportment.

Due attention is given to the physical requirements of the pupils, yet their moral training and correct deportment form an object of unremitting and paramount importance. Convinced that a truly refined and lady-like bearing can be attained only by persevering effort, the teachers assiduously cultivate the manners of those entrusted to their charge, until their characters form a beautiful counterpar of the truly noble, Christian woman—"Virtue, Honor, Education," is our triune standard.

Correct Language.

The language of the pupils is carefully guarded, and attention invariably called to the correction of grammatical inaccuracies, vulgarisms, slang phrases, etc. While pupils are encouraged to think for themselves, and taught to express their ideas with modesty, clearness and candor, all asperity, brusqueness, want of gentle and charitable consideration for others, studied and caustic witticism, are liable to censure. Special instructions in etiquette and politeness are imparted twice a week.

Means of Emulation.

As incentives to laudable emulation, recourse is had to

1. The Tablet of Honor, a public register of pupils who succeed in maintaining Excellence (90 to 100 per cent.) for a specified time in Deportment, Politeness, Industry, Neatness, Christian Doctrine, Scientific Studies, Music, Needlework, and Art.

2. Weekly Reviews, the result of which determines each pupil's class-standing.

3. Reports—a point in the weekly letters to parents.

4. Semi-annual Examinations.

5. Bulletins.

6. Grand Prize Drawing (January 6th).

7. Annual Distribution of Premiums.

8. Crowns of Honor, and Medals of Excellence.

Epistolary Correspondence.

Epistolary Correspondence receives constant attention. Pupils write to parents or guardians once a week. No correspondence is permitted with acquaintances or friends unless sanctioned by parents, and indorsed by the teachers. All letters received or sent out, are subject to the inspection of the Directress.

Scholastic Year.

The Scholastic Year is divided into two sessions of five months each. The first session begins on the

first Monday in September, and terminates on the last day of January. The second session commences February 1st, and ends on the last Thursday in June. Pupils may be received at any time during the year, but it is earnestly desired that they enter promptly to begin the Course of Studies with their respective Classes. Want of punctuality in this regard is an injury to the pupil in question, and to the class in general. Examinations in the presence of the Faculty are held at the close of each session. No deduction is made for the Christmas holidays, even when the absence is extended beyond the limited time, which is from ten to twelve days.

General Classification.

The pupils are placed according to age in the Senior, Junior and minim Department, each with play-grounds, sleeping apartments and lavatories of its own.

THE SENIORS, in all the hours allotted to recreation, are under the supervision of an experienced Preceptress, and engage in refined and appropriate diversions.

THE JUNIORS form a cheerful group under the guidance of a vigilant mistress. The sports and games of this department are of great variety, and the time allotted to recreation, though liberal, seems to them all too short.

THE MINIMS have premises and privileges of their own. These little Misses occasionally contribute to the general mirth of their elders, by extending invitations to entertainments of their unique invention.

Religious Instructions.

Catholic pupils are carefully instructed in the teachings and practices of our holy Faith. Members of all denominations are admitted to the school, and religious opinions of non-Catholics conscientiously respected. To maintain order, however, all are required to assist at the public divine worship on Sundays, and all are taught to respect religious principles, and to appreciate moral worth. Catholic pupils attend Mass daily.

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EDUCATIONAL AIDS.

The Library.

This apartment, filled as it is with the richest and rarest lore of the past and the present, is, aside from the class-room, without a doubt, the earnest student's most favorite haunt both for instruction and pleasure. Here she may draw at will from a wholesome fount of knowledge, whatever meets her needs, whatever may strengthen her on her onward

path up Science's rocky steep, and whatever may bestow upon her the boon of intellectual pleasure.

A choice and extensive collection of Latin, English, German, French and Spanish standard authors is at the disposal of the pupils, as well as some of the best periodicals and magazines of the day.

Perusal of books is permitted at appointed times, but reference to them may be made whenever occasion requires.

The graduating department is furnished with an ample reference library, for its own private use.

The Museum.

This is another most interesting region for the science and nature-loving student. Here are large collections in Geology and Mineralogy. Handsome cases contain Native Elements, Sulphides, Sulpho-Salts, Haloids, Oxides, Carbonates, Silicates, Phosphates, Sulphates, Hydrocarbons. Others hold rare specimens of Paleontology, from the various Geological Ages and Periods; again, some filled with Echinodermata, Corals, Gorgonias and Sponges, while others exhibit fine specimens of Mollusca and Brachiopoda.

Collections of botanical and zoological specimens are also found here, as well as of a variety of woods. Numismatics, too, is represented.

Science Room and Laboratories.

These are apartments of great care and solicitude of the Faculty, since it must be conceded that theory without practice, or application of the principles of science, is but scant work at best.

The "Hybla Bee."

This is a literary organ, designed to cultivate the taste of the students, to encourage criticism, and to create a laudable emulation in class-work. It is conducted in the style of true Journalism. Essays, poems and editorials by the Seniors, constitute the main subjects of its columns, while reports of conduct, class-standing, interesting events of the Academy, and amusing happenings in the various grades, without personal mention, however, of those concerned, form happy features of this periodical.

Friday Review.

The great aim held constantly in view, is to make the pupils thorough and practical in the Course selected for them by parents or guardians. Experience having proven that frequent review is the only means by which the instilled knowledge becomes indelibly imprinted upon the young mind, Friday of each week has been set apart for this special purpose—oral or written Review. This day is known and expected by all as "Review Day."

Questions are selected from some of the lessons recited during the previous month, or, when deemed more expedient, from branches already completed. When the Review is written, the pupils are held strictly to system and neatness. The one receiving the highest average is entitled to the first place in class during the following month. A constant interest is maintained by this friendly emulation, and a fund of permanent knowledge is acquired.

Examinations.

Aside from the Friday Review, written and oral Examinations are required at stated times throughout the year, in the various branches of study. Pupils absenting themselves from these tests, without a just cause, deprive themselves of the promotions, to which otherwise entitled. Bulletins, giving detailed statements of pupils' progress and deportment, are forwarded to parents and guardians at certain periods.

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SOCIETIES.

Religious.

Sodality of the Immaculate Conception.

The Children of Mary.

Confraternities of the Holy Face, Holy Rosary, the Apostleship of Prayer and Sacred Heart League.

Literary.

ST. CATHERINE'S. Believing with Sidney Smith that we should accustom the mind to keep the best company by introducing it only to the best books, the Shakespearean Literary Union is maintained, under the patronage of St. Catherine. This is a reading and debating circle for the purpose of raising the standard of literary taste. Rev. F. X. O'Connor's "Reading and the Mind," and Chateaubriand's "Genius of Christianity," are some of the hand-books used by the Association.

ST. TERESA'S. Another Circle is formed of the Preparatory Classes, with St. Teresa as patroness. Here reading is biographical and historical, mainly. The earnest endeavor of the Preceptresses is to awaken an admiration for the good and great in Literature and Art.

ST. ANGELA'S. A third Circle under the special patronage of St. Angela is formed of the Minims, who by no means wish to be outdone by their elders, and hence elect their own officers and have their own laws and constitutions, all, of course, being enacted under the supervision of the respective Preceptress.

Each of these Circles has a corresponding Music Society, which blends harmoniously with the literary. The members of these Societies furnish the music at the various gatherings. Three Saturday evenings of each month, the first, second and third,

are assigned respectively, to the Seniors, Preparatories and Minims. Selections from literary class-work, as well as from exercises in elocution, and from the music student's repertoire, none of which require a special preparation for the occasion, constitute the main essence of the meetings of these Societies.

These weekly re-unions, besides prompting and exercising self-control, graceful and elegant bearing in public, also tend to foster a polite and cultured sociability in the pupils.

These private literary entertainments and musical recitals tend, moreover, to enliven the monotony of routine, without drawing the pupils' attention from the more essential duties of school-life.

No elaborate costumes are required for these entertainments, but it is requested that each pupil be provided with an appropriate evening dress—white preferred.

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DISCIPLINE.

The Discipline is mild, yet exercised with such vigilance and firmness as to secure good order. The Sisters manifest a truly maternal solicitude for their young charges. The pupil's sense of honor is

appealed to from the very entrance into the Institution. This sense of honor must, however, make itself prominent by implicit obedience, without which absolutely necessary virtue, the student's progress cannot be commensurate. Only by discipline can be commanded that quiet and order so imperative to earnest school-work, and the following are some of the regulations found to be expedient to attain the desired end.

1. All pupils are expected to attend religious exercises with punctuality and decorum.

2. When summoned by the bell to an exercise, each one is to repair in silence to the assigned place of duty.

3. Silence, the guardian of order and mother of thought, is prescribed, except in the time of recreation, and even then no talking is permitted in the corridors and on the stairways.

4. Without permission of the presiding Sister, no pupil is excused from recreation.

5. Pupils, when not otherwise engaged, are expected to be in the general Study-hall.

6. Weekly letters are written to parents or guardians. No other correspondence, without permission.

7. Pocket money must be deposited into the hands of the Treasurer. The pupils keep an exact

account of all the receipts and expenses, and, of course, no one is permitted to overdraw her deposit.

8. Pupils are not allowed to repair to the robery or infirmary without having obtained permission.

9. Borrowing or lending articles of clothing, etc., is strictly forbidden.

10. Jewelry is not to be worn; earrings, a pin and ring, are excepted.

11. Want of due respect to superiors or courtesy to fellow-pupils will not be tolerated.

12. Private friendships are discountenanced. No two pupils must be exclusively together.

13. Permission to receive, entertain visitors, or leave the grounds with their relatives, is to be obtained from the Directress.

14. Without special permission, no pupil is excused from class or study to entertain company.

15. Visitors are received on Thursday in the Academy parlor.

16. Books, newspapers, magazines, etc., brought by pupils or sent to them must be submitted to the inspection of the Directress.

17. Letters sent or received are subject to inspection. Pupils are positively forbidden to deliver or receive letters secretly.

18. Pupils are responsible for library books in their possession.

19. Neatness of apparel, care of books, furniture, etc., is strictly enjoined. Desks, drawers and shelves are subject to frequent examination.

20. Amiable, polite, gentle, engaging manners must be cultivated.

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GENERAL REGULATIONS.

VISITS. No visits home, Christmas vacation excepted, will be permitted at any period of the scholastic year. Parents are asked to aid in the observance of discipline, and not request exceptions without absolute necessity.

Thursday is the regular visiting day. Relatives and friends of the pupils are particularly requested to respect this regulation. Much confusion and interruption, which materially interfere with the progress of the entire School, will thus be obviated. Callers who desire to visit the various departments of the Institution are permitted to do so, under the escort of one of the Sisters.

REFERENCES. Strangers desiring to enter pupils, are requested to furnish letters of recommendation from reliable sources as to their social and business standing.

Payments to be made semi-annually in advance. No deduction is made for the unexpired portion of a term during which a pupil may leave, except in case of dismissal or protracted illness.

Expenses. Necessary purchases will be made for clothing, dressmaking, etc., provided a sufficient sum be deposited for the purpose. It is suggested that each pupil be supplied with five dollars pocket money for incidentals.

Express Charges. All parcels sent to pupils should be prepaid. Parents and guardians should refrain, except at Christmas and Easter, and other very special occasions, from sending boxes and sweet-meats. These delicacies interfere with the relish for good, nutritious food. Fresh fruit, however, is not included in this prohibition. As the health of the pupil is considered a matter of vital importance, they are furnished with savory, substantial and plentiful meals, conducive to strength and physical development.

Valuables. The Academy Faculty will not be responsible for valuables, watches, bracelets, diamond pins or rings, retained by the pupils. It is deemed prudent to leave such ornaments at home.

Traveling Fare. Whenever parents or guardians wish to withdraw a pupil, timely notice should be sent to the Directress, the traveling fare forwarded, and all accounts settled.

COURSES OF STUDY.

The course of study is thorough, comprehensive and practical, embracing all the branches of a solid and accomplished education. Every pupil who enters the academy is expected to take one of the Regular Courses, Academic, Business, Music or Art, unless for cogent reasons the Partial Course, consisting of special studies, be desired.

The classes are so arranged, that pupils advanced in some but deficient in other branches, may perfect themselves in whatever they are defective, without losing their rank in the grade to which their general scholarship entitles them.

Elementary Course.

This Course is adapted for younger pupils, and for such not sufficiently advanced to enter the Preparatory.

1.—Catechism (orally), Spelling, Reading, Writing, Oral Arithmetic, and Object Lessons.

2.—Catechism, Bible Stories, Elementary Arithmetic, Language Lessons, Spelling, Elements of Literature and United States History, Primary Geography, Home and Map Drawing, Composition.

3.—Catechism, Bible History, Practical Arith-

metic, Mental Arithmetic, Geography, United States History, General Literature, Grammar, Spelling and Composition.

4.—Errors of speech are carefully corrected and the use of good English is exacted throughout all recitation, written work, and conversation.

Drills in Elocution, Breathing and Vocal Culture are begun.

Preparatory.

1.—Catechism, Bible History, Practical and Mental Arithmetic, Analytical Grammar, Literature, Dictation and Composition, United States History, Geography, Natural History and Hygiene.

2.—Catechism, Bible History, Mental and Practical Arithmetic, Advanced Grammar, Composition and Dictation, Literature, United States History, Geography, Science of Familiar Things and Physiology.

3.—Catechism, Church History, Algebra, Arithmetic, Elements of Rhetoric and Composition, Literature, General History, Physiography, Civil Government, Zoology, Physiology, Botany, Elements of Book-keeping.

Orthography, Epistolary Correspondence and Reading receive special attention throughout the whole Course.

Academic Course.

1.—Christian Doctrine, Church History, Algebra, Higher Arithmetic, Rhetoric, Composition, Literature, Physiography, Civil Government, Modern History, Botany, Zoology.

2.—Perry's Instructions, Church History, Algebra, Higher Arithmetic, Elements of Geometry, Rhetoric, Composition in Prose and Poetry, Ancient History, Botany and Chemistry.

3.—Perry's Instructions, Church History, Geometry, Versification, Composition in Prose and Poetry, Criticism, Logic, Geology, Physics, Special History, Astronomy.

4.—Christian Religion and Church History, Logic, Metaphysics, Ethics, Composition, Current History, and Higher Mathematics, Review of Studies Completed.

Standard works of authors are carefully studied throughout the Course and pupils are required to prepare notes and criticisms on these.

Book Reviews and practice in Journalism are resorted to with most desirable results.

Botanical Analysis, Astronomical Observations with telescope, form pleasant and profitable supplements to the text of respective branches.

Classical Biography, Mythology and Antiquities are studied in connection with Ancient History, and

the Ancient Atlas is faithfully referred to in giving historical locations.

Christian Doctrine.

Catechism, Bible and Church History are taught to Catholics in every grade. Biography of the Saints, Notes taken from Sermons, and from the morning Meditation, form supplementary work.

Post-Graduate.

This Course can be assumed only by those students, who have been graduated, and who mean to prove themselves earnest workers, by one, two or three years' study of the desired branches, according to a plan sanctioned by the Faculty. Tests and examinations are required, as in other Courses.

Partial Course.

Pupils who desire to take up a Special Course must consult the Prefect of Studies as to its arrangement. It is furthermore requisite that they possess the necessary qualifications to pursue successfully the special studies that may be chosen.

Business Course.

This Course is thorough and complete, including Penmanship, Book-keeping, Commercial Law, Business Arithmetic, Business Practice, Stenography and Typewriting.

Penmanship.

This important branch of education receives due attention. It is taught in all grades, twenty minutes daily being devoted to the regular writing class. All supplementary work is strictly required to be done in a neat and systematic style.

Elocution.

Elocution receives much attention, and is taught throughout the Course. Special voice culture and the Delsarte system begins when the second Preparatory Grade is reached. The principal aim in teaching this branch is to give the pupils a graceful carriage, an easy manner of address, and to contribute to the pleasures of home life.

Language.

GERMAN.

The German Course is thorough and practical, and although elective, it is the earnest desire of the Faculty that it be taken by all the students.

1.—Ahn's Method, Benziger's First and Second Readers, Formation of Simple Sentences, Spelling, Penmanship.

2.—Ahn's Second Part, Rudiments of Grammar, Benziger's Third Reader, English and German Translation, Dictation, Composition, Penmanship.

3.—Grammar, Bone's Reader, Themes, Original and Imitation Work, German and English Translation, Dictation, Study of the German Classics, Penmanships.

German Conversation in class, at meals or recreation on certain days.

FRENCH.

1.—Jonin's Method, English and French; Translation, English and French; Reading, Dictation, Memorizing easy phrases, Elements of Grammar.

2.—Reading, Grammar, Translation from the German and English, Dictation, Fasquelle's Conversation, Letters of Eugenie de Guerin, Madame de Segur's Stories, Composition.

3.—Grammar, Reading and Translation from French into German and English, Madame de Sevigne's Letters, Fables of La Fontaine, General Literature, Dictation, Composition, Conversation.

LATIN.

1.—Harkness' First Year in Latin, Rudiments of Grammar, Historia Sacra, Study of Latin Hymns, Translation—Latin, German and English.

2.—Grammar; Study of Latin Classics, Cornelius Nepos, Cæsar, Virgil, Horace, Cicero; Extracts from the Psalms and Thomas a Kempis, Composition.

Latin is taught throughout the Senior Grade principally to the end that it serves as a key to the English Language.

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MUSIC DEPARTMENT.

As every other Course, that of Music receives the attention required to make it a success. The works of the leading masters, tending chiefly to the gradual mental and technical development of the pupil, have been judiciously collected and transformed into a system according to well-digested plans of classical European Conservatories. The constant aim of the teachers is to combine, as much as possible, theory and practice throughout the Course. Without discarding the new romantic style, the pupils are early prepared for the classical school, the basis of music. Thus step by step the pupils are lead from the very rudiments to the solution of the most difficult problem of art, which the great Beethoven styled, "A higher revelation than wisdom or philosophy."

Piano Music.

REGULAR COURSE.

GRADE I. Mathew's Graded Course No. 1, Mason's Two Finger Exercises, Macdougall's Ex-

ercises, Selected Technics from Lichner, Loeschhorn, Herz, etc.

THEORY. Rudiments of Music, with Illustrations; Time and Key Signatures, Accidentals, Terms relating to Movement, Touch and Technic.

GRADE II. Mason's Complete School of Scales, Mathew's Studies in Phrasing, Macdougall's Exercises and Arpeggios, Sonatinas of Clementi, Haydn and Mozart, Durvernoy's School of Mechanism.

THEORY. Formation of the Major and Minor Scales, Relation of Keys, Phrasing, Analysis, Embellishments, etc.

GRADE III. Mason's Complete School of Arpeggios and Chords, Methew's Graded Course No. 3, Studies by Herz, Mertke, Plaidy.

THEORY. Study of Intervals, Chords, Modulation, Transposition, Schuman, Bendel, Clementi, Saint Saens, Weber, Liszt, Chopin, Mendelssohn and Grieg.

ADVANCED COURSE.

GRADE IV. Chord and Pedal Studies, Czerny's Velocity, Mason's Octavo School, Book 4; Bach's Well-Tempered Clavichord, Tausig's Daily Studies, Mendelssohn's Songs without Words, Schumann, Weber, Schubert, Chopin's Nocturns and Waltzes, Raff, Haberbier.

GRADE V. Clementi's Gradus ad Parnassum, Tausig's Daily Studies, Chopin's Etudes, Mason's

Octavo School (Con.), Bach's Well-Tempered Clavichord (Con.), Selections from Henselt, Brahms, Rubinstein, Saint Saens, Sonatas, Symphonies by Beethoven, Hadyn.

GRADE VI. Studies by Chopin, Liszt, Rubinstein, Tausig's Daily Studies, Schubert's Sonatas and Impromptus, Chopin and Liszt Concertos, Bach's Fugues and Oratorios, Transcriptions by Liszt and other modern Tone-Poets.

The pupils of this Grade study, furthermore, Harmony, Counterpoint, Form and Artistic Accompaniment, the History and Science of Music and Musical Literature.

Vocal.

Exercises and studies in this as in the Piano Department are selected and adapted to the needs of each individual, according to the plans of the best Conservatories.

1.—Panseron's A B C, Concone's 50 Exercises, Abt's Singing Tutor, Part I; Gilchrist's Sight Singing Exercises.

2.—Marchesi's Elementary Exercises, Panseron's Methods in connection with Lessons in Audition, Abt's Singing Tutor Parts II. and II.

3.—Concone's 15 Vocalises, Lablache, Panofka's a 4 Vocalises, Abt's Singing Tutor Part IV, 50 Cadenzas Part IV, selected and arranged by Max

Maretzek, the Art of Phrasing, Respiration, Accentuation, and Expression by Bordogni.

Stringed Instruments.

Harp, Violin, Guitar, Mandolin, Zither, etc., are also taught according to approved methods, which have been followed with the best results. Aside of the private lessons, the pupils have the advantage of orchestral playing, the Academy Orchestra taking active part in the principal, annual entertainment.

Pipe Organ.

Every advantage is offered in the study of the Pipe Organ, both as to theory and practice. An excellent instrument, built by the famous Koehnken & Grimm Co., for the newly erected magnificent Convent Church, adjoining the Academy, is at the graduate's service. Another of smaller dimensions, of the same firm, located in St. Cecilia's Auditorium, is used by the general student.

Choirs.

THE ST. CECILIA'S CHOIR is composed of the young ladies of the Senior Department, who take a laudable pride in singing the praises of God. Saturday is regular choir day. On the feast of St. Cecilia, patroness of Music, and that of St. Catherine, patroness of the Scientific Department

High Mass is sung by this choir, and on certain occasions the best voices are admitted to the Convent Church Choir.

THE GUARDIAN ANGEL CHOIR is composed of the Juniors, who are not less punctual or zealous than their elders. Wednesday is their choir day.

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ART DEPARTMENT.

Elementary Course.

Drawing and Shading of surfaces, cubes and spheres, and other similar objects, flowers, vases, etc.

Preparatory Course.

Drawing and Shading more complicated objects, as to their nature and arrangement, such as groups of berries, flowers, shells and heads. By this exercise, the pupil acquires a ready discernment of the proportions of light and shade.

Advanced Course.

Perspective Drawing, Advanced Drawing in ink, charcoal and crayon from castes, still life and nature. Painting in oil, water colors or pastel is on the above plan. Instructions when desired are given also in the Ceramic Art, Pyrography and Wood-carving.

WARDROBE.

DRESSES—

Two school Uniforms for winter.

Two School Uniforms for summer—navy blue skirts and four gray Holland linen shir waists with collars and cuffs.

One Sunday Uniform for winter, plain black.

One Sunday Uniform for summer, plain black skirt and two white, linen lawn(or goods of similar texture) shirt waists.

SACQUE OR CAPE of black, woolen goods for daily use.

WRAP for Sunday, of heavier material (black).

VEIL. The uniform veil is furnished at the Inst' tute.

BLOUSE, woolen waist, navy blue, for exercises in Physical Culture. Suitable trimming to be added at the Academy.

APRONS, two black and four white.

DRESSING-GOWNS, two, and a shawl of dark color, one pair of bed-room slippers.

HAIR RIBBON, black or dark blue and white.

BELT, black leather.

Furthermore, a plentiful supply of undergarments and hose, suitable to the season, pocket-

handkerchiefs, two or three black or colored skirts (not silk), flannel underskirts, night gowns.

SHOES, three pairs, one pair of rubbers, and an umbrella.

TOILET SET, containing combs, brushes, toilet soap, tooth powder and tooth mug, six towels.

TABLE SERVICE, knife, fork, plate, cup, saucer, goblet, table, tea and dessert spoon, six table-napkins.

RUG, or one and a half yards of carpet.

STATIONERY. A good supply of letter paper, envelopes and stamps.

Regulations for Uniforms.

SENIORS AND JUNIORS.

Winter—Two School Uniforms: navy blue, medium shade.

One Sunday Uniform, plain black material, plain white collars and cuffs.

Summer—Two School Uniforms; navy blue skirt, of lighter texture, medium shade, and four gray Holland linen shirt waists, with collars and cuffs.

One Sunday Uniform, plain black skirt and two white shirt waists.

Minim Department.

CHILDREN UNDER TWELVE YEARS.

Winter—One Sunday Uniform; navy blue, medium shade.

Two School Uniforms, navy blue, medium shade.

Summer—Sunday: White Dresses.

School: Navy blue (light material) with guimpe of gray Holland linen. Trimmings of same materials.

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TERMS PER SESSION.

Entrance Fee (paid but once)	$ 5 00
Tuition in English, German, Vocal Music in class, Plain and Fancy Needlework, Board, Bedding and Washing	60 00
Use of Library	1 00
Infirmary Charges	1 00
Stationery, (pens, ink, pencils, chalk)	1 00
Graduation Fee	10 00

Extra Charges Per Session.

Piano	$25 00
Harp	30 00
Organ (Parlor)	20 00
Pipe Organ	30 00

Violin	25 00
Guitar	15 00
Mandolin	10 00
Private Vocal Lessons	20 00
Extra Practice (one hour daily)	10 00
Harmony and Thorough Bass	20 00
Typewriting	10 00
Stenography	15 00
French	10 00
Latin	10 00
Pyrography	15 00
Wood-carving	20 00
Painting in Oil	20 00
Painting on China and in Water Colors	15 00
Drawing—Pastel, Crayon	15 00
Vacation Charges, per Month	15 00

Text-books rented; Bookkeeping Blanks, Art Materials, supplied as used. Abused Books, Patterns, etc., charged according to damage. Medical service at physician's charges.

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ACADEMY CALENDAR.

September, First Tuesday—Opening of School.
September 8—General Outing.
October 4—Founder's Day.
October 15—Feast of St. Teresa.
November 21—Feast of Presentation (Minims' Day).

November 22—Feast of St. Cecilia, Patroness of Music.

November 25—Feast of St. Catherine, Patroness of Science.

Thanksgiving Day.

December 8—Patronal Feast.

December 22 to January 2, inclusive—Christmas Holidays.

Directress' Day.

February 22—Washington's Birthday.

March 19—St. Joseph's Day.

April—Easter Monday.

May 1—First Holy Communion Day.

May Party Day on Pentecost Monday.

Mother Superior's Patronal Feast.

Last Thursday in June—Commencement Day.



COMMENCEMENT DAY.

The scholastic year closes on the last Thursday of June. The final exercises take place on this day. A simple, white linen lawn dress, trimmed in the same material, is required for each pupil on this occasion. Low neck or short sleeves are absolutely prohibited.



OLDENBURG, INDIANA.

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